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# Chetham Society:

ESTABLISHED M.DCCC.XLIII., FOR THE PUBLICATION OF  
HISTORICAL AND LITERARY REMAINS  
CONNECTED WITH THE PALATINE COUNTIES OF  
**Lancaster and Chester.**

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1. That the Society shall be limited to three hundred and fifty members.
2. That the Society shall consist of members being subscribers of one pound annually, such subscription to be paid in advance, on or before the day of general meeting in each year. The first general meeting to be held on the 23rd day of March, 1843, and the general meeting in each year afterwards on the first day of March, unless it fall on a Sunday, when some other day is to be named by the Council.
3. That the affairs of the Society be conducted by a Council, consisting of a permanent President and Vice-President, and twelve other members, including a Treasurer and Secretary, all of whom shall be elected, the first two at the general meeting next after a vacancy shall occur, and the twelve other members at the general meeting annually.
4. That the accounts of the receipts and expenditure of the Society be audited annually, by three auditors, to be elected at the general meeting; and that any member who shall be one year in arrear of his subscription, shall no longer be considered as belonging to the Society.
5. That every member not in arrear of his annual subscription, be entitled to a copy of each of the works published by the Society.
6. That twenty copies of each work shall be allowed to the editor of the same, in addition to the one to which he may be entitled as a member.

# LIST OF PUBLICATIONS.

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## NEW SERIES.

### FIRST YEAR (1882-3).

Vol. 1. The Vicars of Rochdale. By the late Rev. Canon Raines, M.A., F.S.A. Edited by HENRY H. HOWORTH, F.S.A. Part I. pp. xiii. 200.

Vol. 2. The Vicars of Rochdale. Part 2. pp. 201-391.

Vol. 3. Lancashire and Cheshire Wills and Inventories at Chester, with an Appendix of Abstracts of Wills now Lost or Destroyed. Transcribed by the late Rev. G. J. PICCOPE, M.A. Edited by J. P. EARWAKER, M.A., F.S.A. pp. x. 262.

### SECOND YEAR (1883-4).

Vol. 4. The *Catechisme, or a Christian Doctrine necessary for Children and Ignorant people*, of Lawrence Vaux, 1574, sometime Warden of the Collegiate Church, Manchester. Edited by T. G. LAW, Esq., Signet Library, Edinburgh. pp. cx. 111.

Vol. 5. The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town. By the late Rev. F. R. RAINES, M.A. Edited by J. E. BAILEY, F.S.A. Part I. The Rectors; Warden Huntingdon to Warden Chaderton. pp. xx. 100.

Vol. 6. The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town. Part II. Warden Dee to Warden Herbert. pp. 101-206.

### THIRD YEAR (1884-5).

Vol. 7. The Old Church and School Libraries of Lancashire. With Bibliographical and other Illustrations. By RICHARD COPLEY CHRISTIE. pp. xiii. 215.

Vol. 8. The History of the Parish of Poulton-le-Fylde. By HENRY FISHWICK, F.S.A. pp. 232.

Vol. 9. The Coucher Book of Furness Abbey. Part I. The Furness Domains. Edited by the Rev. J. C. ATKINSON, M.A. pp. 260.

### FOURTH YEAR (1885-6).

Vol. 10. The History of the Parish of Bispham. By HENRY FISHWICK, F.S.A. pp. 143.

Vol. 11. The Coucher Book of Furness Abbey. Part II. Edited by the Rev. J. C. ATKINSON, M.A. pp. 261-536.

Vol. 12. The Crosby Records. Edited by the Rev. T. E. GIBSON and the late Bishop Goss. pp. xxvi. 108.

### FIFTH YEAR (1886-7).

Vol. 13. A Bibliography of the Works Written and Edited by Dr. Worthington. By R. C. CHRISTIE. pp. vii. 88.

Vol. 14. The Coucher Book of Furness Abbey. Part III. Edited by the Rev. J. C. ATKINSON, D.C.L. pp. ix. 537-728.

Vol. 15. The History of the Church and Manor of Wigan. Part I. By the Hon. and Rev. CANON BRIDGEMAN. pp. vii. 180.

*List of Publications—New Series.*

SIXTH YEAR (1887-8).

Vol. 16. The History of the Church and Manor of Wigan. Part II. By the Hon. and Rev. CANON BRIDGEMAN. *pp. 181-460.*

Vol. 17. The History of the Church and Manor of Wigan. Part III. By the Hon. and Rev. CANON BRIDGEMAN. *pp. 461-684.*

Vol. 18. The History of the Church and Manor of Wigan. Part IV. By the Hon. and Rev. CANON BRIDGEMAN. *pp. 685-836. (Conclusion.)*

SEVENTH YEAR (1888-9).

Vol. 19. Correspondence of Edward, Third Earl of Derby, during the years 24 to 31 Henry VIII. Edited by T. NORTHCOTE TOLLER, M.A. *pp. xxvi. 138.*

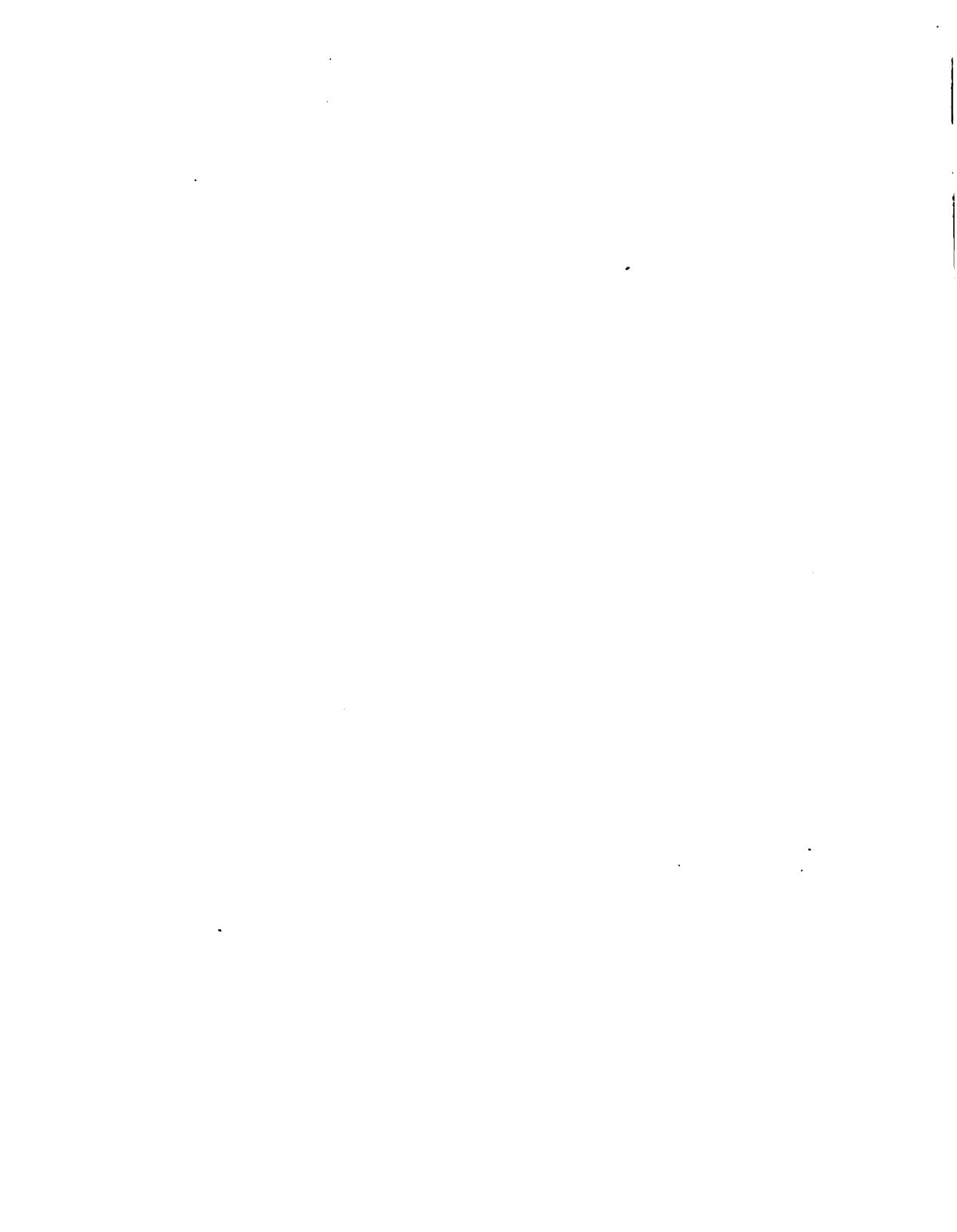
Vol. 20. The Minutes of the Manchester Presbyterian Classis, 1646-1660. Part I. Edited by WM. A. SHAW, M.A. *pp. cxli. 82.*

Vol. 21. Lives of the Fellows of the College of Manchester. Part I. By the late F. R. Raines, M.A. Edited by FRANK RENAUD, M.D. *pp. xiv. 210.*

EIGHTH YEAR (1889-90).

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Vol. 23. Lives of the Fellows of the College of Manchester. Part II. By the late F. R. Raines, M.A. Edited by FRANK RENAUD, M.D. With two illustrations. *pp. 211-398.*



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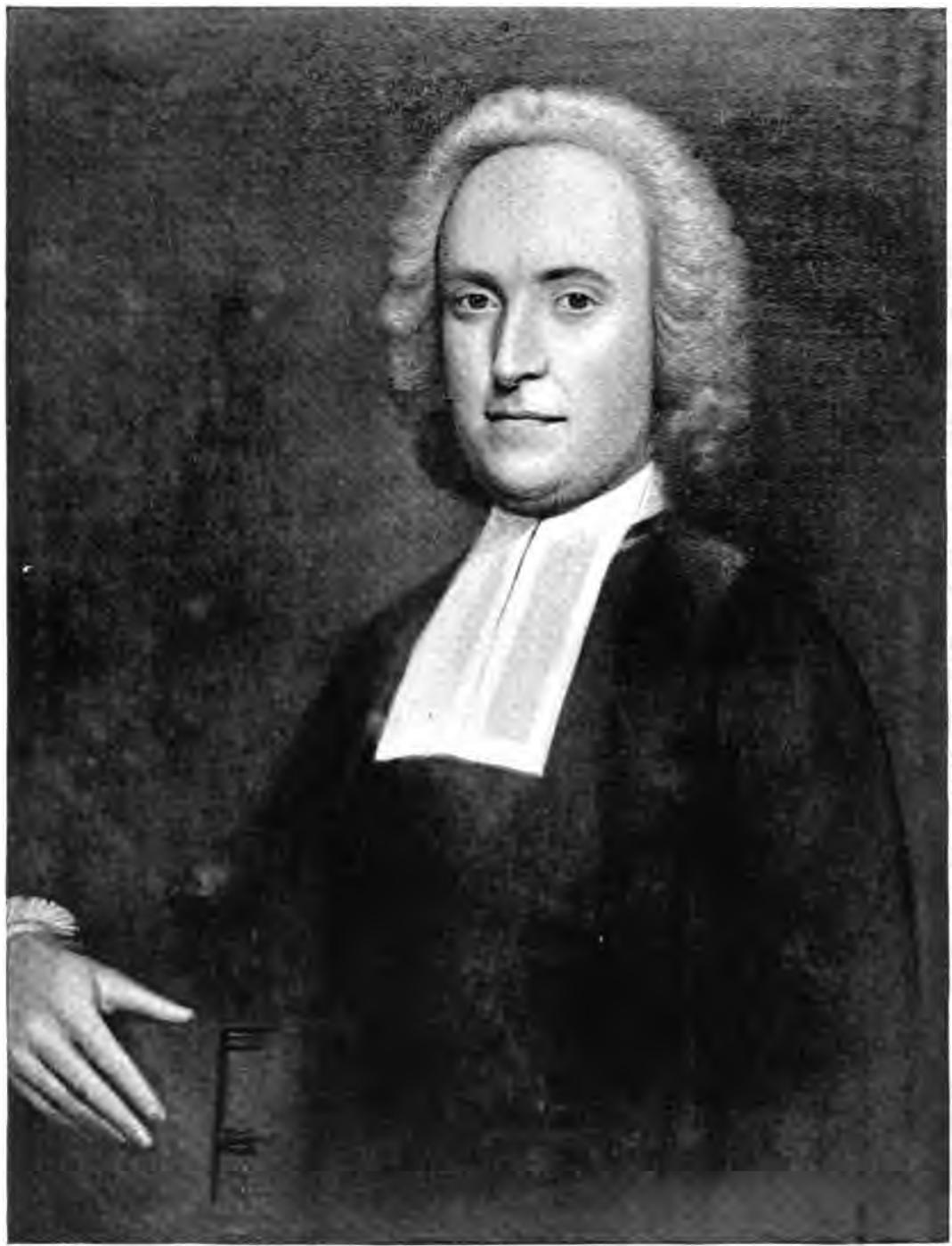
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REV. JOHN CLAYTON,

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The Fellows  
OF THE  
Collegiate Church of Manchester.

BY THE LATE  
REV. F. R. RAINES, M.A.,  
*Honorary Canon of the Manchester Cathedral,  
and Vice-President of the Chetham Society.*

EDITED BY  
FRANK RENAUD, M.D., F.S.A.

PART II.

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PRINTED BY CHARLES E. SIMMS,  
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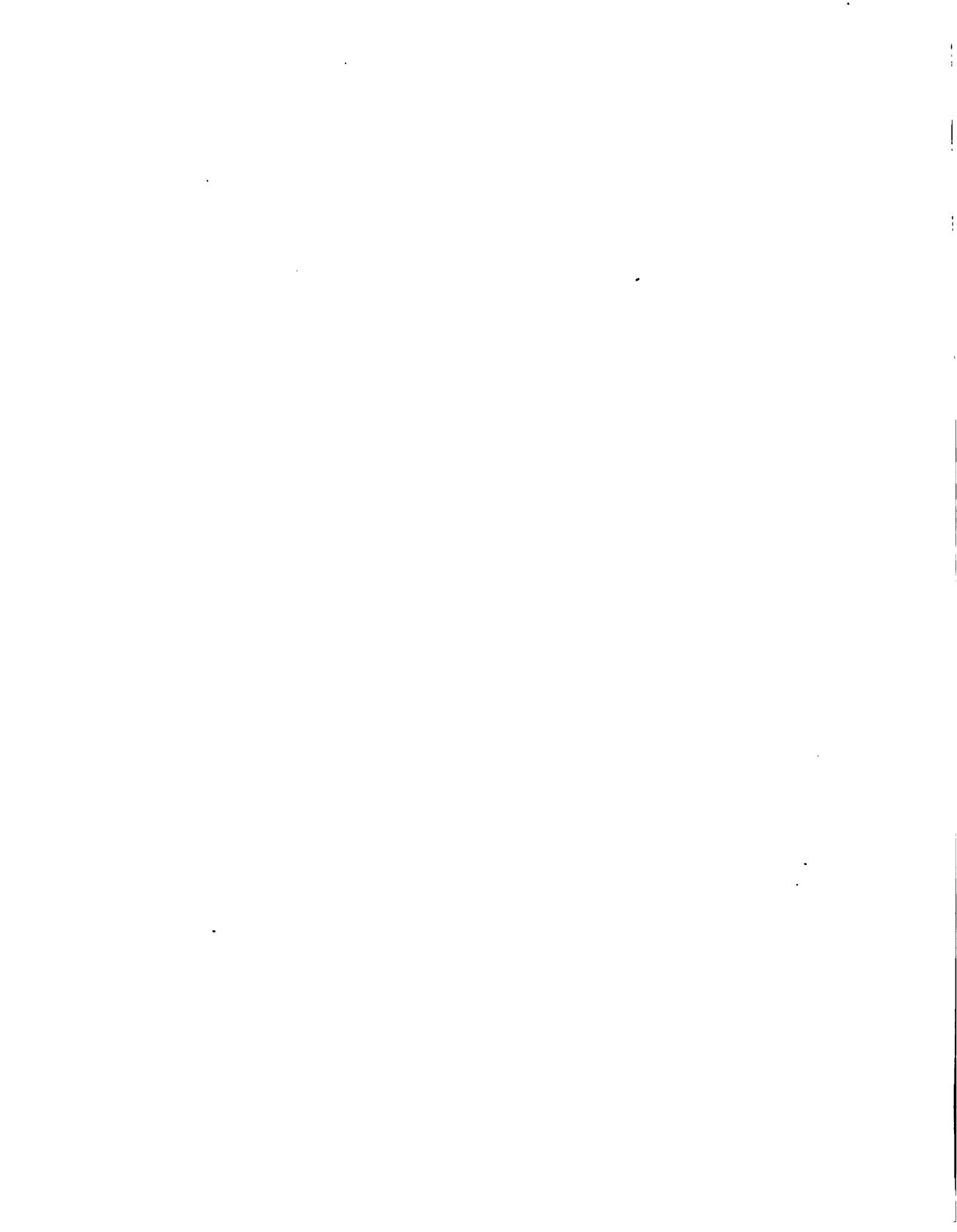
## Lives of the Fellows and Chaplains of the College of Manchester.

### PART II.

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MR. RADLEY AYNSCOUGH was the son of Mr. Thomas Aynscough of Manchester, by his wife Mary, daughter of William Radley of Salford, gent., and Margaret, daughter of . . . Byrom, gent., his second wife. The Radleys of Oldfield, in Salford, were an old and wealthy family, and William Radley, gent., of that place, was a feoffee of Humphrey Chetham's will in 1651, and is also in the Royal Charter of Incorporation of his College, 10th Nov., 1665. Mrs. Aynscough, this Fellow's mother, had a brother, Stephen Radley of Oldfield, Esq., whose wife was Ann, daughter of . . . Standish of Duxbury, Esq., married at Standish Church, August 4, 1673. She had also a half-brother, Richard Radley, Esq., and three sisters; Isabel and Ellen died unmarried, and Margaret, who died in 1673-4, and appointed Mr. John Byrom of Salford her executor, was the wife, and afterwards the widow, of Humphrey Radcliffe, Esq., son of Alexander Radcliffe of Ordsall, Esq.

In her will, dated 26th February, 1673-4, she gives a legacy to Mary, daughter of her brother-in-law Thomas Enscough, and Margaret his daughter; also to her brother Mr. Stephen Radley; to her sisters Mrs. Isabel and Mrs. Ellen Radley; and to my Lady Jane [illegitimate daughter of Robert Radclyffe, fifth Earl of Sussex], wife of the late Sir Alex. Radcliffe, late of Ordsall, and to her (testatrix's) sister-in-law, Mrs. Frances Wentworth,



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friend Mr. Whittaker in Assheton's place. It is evident that the violence of the Bishop occasioned him a host of indignant antagonists amongst the churchmen of Manchester, and his character and proceedings were the subject of virulent calumnies and odious libels. For an account, however, of Peploe's harsh treatment of Assheton, see Dr. Byrom's *Remains*, vol. i. pp. 231 to 234.

Mr. Assheton was evidently a man of nerve, and his resources were many. When the Warden became Bishop, in the latter capacity he was the Visitor of the College, but Assheton went on the ground that as Bishop he could not visit himself, and, consequently, his control over the Fellows, who had elected the Chaplain, was invalid. The Court of King's Bench granted a mandamus to the Warden to elect and confirm Mr. Assheton; and on the 28th June, 1728, as the Chapter record expresses it, "the Reverend Sam<sup>l</sup> Lord Bishop of Chester, Warden, elected and confirmed, with his own voice and suffrage, Mr. Richard Assheton, Chaplain" (*Chapter Register*, vol. ii.), and the Warden and Fellows administered to him the oath, whose long continued disobedience to Episcopal authority, and disregard of the monitions issued from the Consistory, were thus crowned with success.

In March, 1731, he ceased to be Registrar and Chaplain; but it was not until the 27th September, 1731, that he was elected Fellow of the Collegiate Church, on the death of his father. (*Ibid.*)

On the 17th July, 1750, he was "Sub-Guardian of the College," and in 1757 "Senior Fellow and Vice-Warden." (*Ibid.*)

In 1750, April 16, he was elected a Governor of the Hospital and Library of Humphrey Chetham, Esq., and so continued for fourteen years.

"1753, July 9.—Went to the Old Church, where there was a Charity Sermon preached by Mr. Assheton for the Infirmary. His text was: 'Be not weary in well doing.'" (Mrs. Barton's *MS. Journal*.) Mr. Assheton seems to have been active in visiting the sick, administering the Eucharist, and in parish work

generally, at a time when such duties were much overlooked and neglected by the clergy, and, although he dogmatised where the Church was silent, there is sufficient reason to conclude that he was anxious to defend her interests against Erastianism and all undue innovation.

Mr. Assheton used the same Arms as his father.

He died in the year 1764, aged 70, and was buried with his ancestors in Salford Chapel.

His will was made some time before his death, but no executor was appointed by him, which informality was supplied by an administration, with will annexed, being granted by the Court of Chester, on the 27th July, 1764, to Margaret, wife of Jeffrey Hart of Salford, sister, next of kin and principal legatee named therein. Testator gave to his sister Hart £500, to his niece Margaret Hart £500, to his niece Elizabeth, wife of John Clayton . . . ; to his niece, the wife of . . . . Yardley . . . ; to her brother Robert Assheton . . . , to her brother Richard Assheton . . . , to her sister Ann . . . , to her sister Mary, wife of . . . Craven . . . ; to the relict of his (testator's) brother William Assheton, and to her children . . .

The following is transcribed from a broadside, printed apparently by Mr. Assheton, and being a scarce document may be added here, although the leading facts have been already stated :

“The case of Mr. Richard Assheton and Mr. Adam Bankes, Chaplains of the Collegiate Church of Manchester founded by King Charles, in relation to a Bill now depending in Parliament to empower His Majesty to Visit the Collegiate Church of Manchester during such time as the Wardenship of the said Church is or shall be held in commendam with the Bishoprick of Chester.

#### AS TO MR. ASHETON.

Sept., 1720.—A Chaplain's place became vacant by the death

of Mr. Henry Asheton, but at that time there being some disputes about the Wardenship, which was then vacant, and those disputes continuing a considerable time, no Chapter could be called for filling up the vacant Chaplaincy, and the then Bishop of Chester licensed the said Mr. Richard Asheton to officiate during the vacancy.

16th July, 1726.—The Warden's place being filled, the Fellows apply'd to the Warden to call a Chapter to fill up the vacant Chaplainship.

19th July, 1726.—A Chapter was held by the Warden and three of the Fellows for choosing a new Chaplain, and the said Mr. Richard Asheton was unanimously elected by the said three Fellows, who requested the Warden to confirm him with his own suffrage as the Charter directed, but the Warden absolutely refused, though Mr. Asheton was in every respect duly qualified.

24th Oct., 14 Geo. I.—One Mr. Whittaker obtained a nomination from the Crown to the said vacant Chaplainship, and going down therewith to Manchester, and demanding admission, was installed and sworn in by the Warden, the Fellows protesting against it.

Mich. Term, 1726.—Mr. Asheton moved the Court of King's Bench, and obtained a mandamus to the Warden to elect and confirm, and to the Warden and Fellows to swear him in to the office of Chaplain, being duly elected; to which the Warden returned that he having admitted and swore in Mr. Whittaker under the King's nomination, could not confirm, swear, or admit Mr. Asheton.

The matter of this mandamus and return coming afterwards to be heard in the King's Bench, the Court granted a peremptory mandamus in favour of Mr. Asheton, which was in every respect comply'd with, and Mr. Asheton's election compleated."

The following letter was addressed by Bishop Peploe to the Fellows of Manchester College, directing Mr. Whittaker to officiate in the Church there. (Bundle ss. No. 5 *Archbishop of York's Papers*, 1876.) It is written in a large sprawling hand, and the month is omitted:—

"Preston, 31st, 1726.

To the Reverend Mr. Roger Bolton, Robert Asheton, and John Copley,  
Fellows of Manchester.

Gentlemen,

Mr. Whitaker did about a month ago (at least) offer himself to read Prayers, and do other Divine offices in our Collegiate Church, but was refused. There has (I find since then) been a complaint made to his Grace of York for want of proper help to officiate in the said Church. I do therefore hereby send Mr. Whitaker again to read Prayers, bury the dead, and assist in the administration of the holy Sacrament, during the present circumstances of that Church. If his assistance be rejected, I hope I shall not be blam'd for not doing my part in order to have the Church duty serv'd.

(Signed) SAM. CESTRIENS."

The following unpublished letter was addressed by Dr. Deacon to Dr. Byrom at Richard's Coffee House, by Temple Bar, London, dated Manchester, December 21st, 1726:—

"Dear Grand Master,

By this post there will go to Sir John Bland, in Golden Square, a petition to the Archbishop of York that Mr. Asheton may be restored, together with a Certificate signed by the Gentry, Clergy, and Inhabitants of this place and the neighbourhood. Now you are desired to be one of the Presentees being a Manchester man, that if the Archbishop should make any enquiry you may give him some account of the affair. In order to this you are to go to Mr. Harbin, a nonjuring clergyman, brother-in-law to Mr. Copley, to consult with him, who is pre-acquainted that you will come to him, that it may be presented as soon as possible. He lives over against Mr. Foubert's Academy in King-street, near Golden Square. You are desired to go to him forthwith. He is a learned man, and of great acquaintance, and I believe you will be glad when you know him upon other accounts. You may if you will make use of my name to him, for I believe he has not forgot me. The Bishop has ordered Mr. Bolton and nobody else to officiate at Gorton, and will not allow anyone to officiate at the Old Church or Salford Chapel but those who belong to the Old Church, so that they are in great distress, for the Antistes will not allow his Presbyters to

help each other. I am in so much haste, but I will write to you again soon.—Yours, &c.

I thank you for the oysters, which proved mighty good, but I am sorry you gave yourself that trouble."

[PETITION.]<sup>1</sup>

To all People whom it may concern. We, whose names are hereunto put, do certify that Mr. Richard Assheton, clerk, who hath officiated as Chaplain of the Church of Manchester, in the county of Lancaster, for six years last past, during all our knowledge of him hath been of a regular and exemplary life and conversation; that he hath constantly paid all due submission and respect to the Government upon all occasions, and hath demeaned himself peaceably and inoffensively both to the Public and to all distinctions of Parties and degrees of Men. That he hath been constantly attendant and diligent in all the duties of his function. That he hath been uniform in his behaviour, and hath given general content and satisfaction to the church and neighbourhood where he hath resided and officiated, and is and has been justly esteemed a charitable and good man, a pious Christian, and a worthy, deserving Clergyman. In witness whereof we have hereunto set our hands, this 25th day of November, 1726.

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<sup>1</sup> See page 217.

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Richard Barton.	Thomas Garside.
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Ra. Houghton,	John Stock.
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John Renshaw.	Robert Assheton,
John Lees, jun.	John Copley,
John Hudson.	Rad. Aynscough, Chaplain.
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Miles Barret, Minister of Astley.	Richard Bancroft.
John Jackson, Min. of Stretford.	etc., etc.

MR. ADAM BANKES was born about the year 1694 [or earlier]. Canon C. D. Wray told me that he did not think Mr. Banks was a man of family, or connected with the Winstanley Bankes'. He received his early education in Manchester Grammar School, and was nephew of the Rev. Roger Bolton, the Fellow.

He matriculated at Trinity College, Cambridge, and proceeded B.A. 1716, M.A. 1721.

He was much esteemed by the Rev. Dr. Smith, the Senior Fellow, who died Vice-Master of Trinity College in 1714, whilst Bankes was an Under-graduate. Dr. Smith was one of Byrom's examiners for his Scholarship at Trinity in 1709, and Byrom afterwards writes that he was especially obliged to Mr. Bankes for his good offices, and wished his interest again to be

exerted in behalf of a Fellowship at Trinity in 1714. (Byrom's *Rem.*, vol. i. pp. 6-27.)

The friendship between Mr. Bankes and the Byrom family was continued through life, and one of his old maiden sisters died at their house in 1757.

Mr. Bankes was unanimously elected Chaplain by the Fellows, but, according to the Broadside referred to in Mr. Assheton's case, it is stated that "on the 10th May, 1727, Mr. Radley Aynscough, one of the Chaplains of the College, was elected into a Fellowship, whereby a Chaplaincy became vacant, but no Chapter was called for filling it up. And on the 9th January, 1727-8, the Warden and Fellows being assembled in Chapter, the Fellows proposed going to the election of a Chaplain to fill up the said Chaplaincy, and unanimously elected Mr. Bankes, whom the Warden refused to admit for some time, but hath since done it, and his election is in every respect completed."

His Tory and nonjuring principles were distasteful to the Warden. Church discipline and Church authority occupied more of his time and attention than more important topics. Not that his views were opposed to those of the congregation, who, like himself, regarded the Warden as heterodox and schismatical. Extremes followed. Presbyterians were fanatical, and Dr. Deacon and some of his friends of the Collegiate Church were regarded as Romanizing. As a necessary consequence usefulness was at an end, and many good persons grew weary of the whole system, and some of the truth itself. There were not many Romanists in Manchester at this time, but they looked on with satisfaction, for no internal disunion weakened their ranks or estranged them from their Church. Bankes, and his Master Deacon, seemed to forget that private opinions ought not to be regarded as binding on others, else there will be no unity, and yet no one insisted in their teaching more strongly on the necessity of union and uniformity.

Bankes and Assheton published some severe strictures upon

their head, in a tone of virulent contempt, altogether unbecoming and unjustifiable, which, for their sakes, it is better to forget.

Notwithstanding this, Bankes was confirmed in his office of Chaplain by the Warden on the 15th August, 1728 (*Chapter Register*, vol. ii.), and appears to have been an acceptable preacher and an exemplary Parish Priest.

He was popular with his colleagues, by whom he was elected Fellow of the College, July 31st, 1732, in the place of Mr. Copley (*ibid.*), and this took place only a short time before the death of his uncle, Mr. Roger Bolton, who was then the Senior Fellow.

Mr. Bankes was probably indifferent about the acquisition of preferment or wealth, as he seems to have had no other place in the Church than his Fellowship.

He does not appear to have been so actively employed for Prince Charles Stuart as his friends Mr. Cattell and Mr. Clayton, and his name seldom occurs in connection with those who distinguished themselves in 1745, and yet he was on terms of the closest intimacy with the Byroms and Dr. Deacon.

In May, 1748, he answered Bishop Peploe's Visitation Call at the Collegiate Church.

He died on the 16th February, and was buried on the 19th, 1750-1.

Canon C. D. Wray told me that old Mr. Aynscough, the Fellow, used to say Bankes was always called in the Chapter House "Father Adam," but why was not stated, as he was certainly not the first of the name. When I mentioned this to Miss Atherton of Kersall Cell, in 1843, she immediately replied: "Mr. Clowes (of St. Johns?) used to say it was from his frequent references, both in his sermons and conversation, to the Apostolic Fathers. Mr. Bankes was a grave and very good man, and deservedly respected by all." He does not appear to have been married, and his two sisters also died unmarried—Ellen Bankes

died February 9, 1757, aged 71, and Elizabeth Bankes, spinster, 26th November, 1770, aged 70.

In 1741, August 17, the Rev. Adam Bankes of Manchester, clerk, and Jeremiah Bower of the same, merchant, were the trustees and executors of the will of Mrs. Ann Downes, a wealthy and charitable widow of Manchester, whose husband was Mr. Joseph Downes, one of the Chaplains.

On a mural monument of statuary marble between the communion screen and St. Mary's Chapel, against the north-east pillar, is this inscription :

To the Memory  
 of the Reverend ADAM BANKES, A.M.,  
 late Fellow of this Coll. Church, who died  
 Feb. 16, 1750, in the 56th year of his age.  
 Under the influence of a sound and orthodox faith,  
 exemplified by a consistent practice,  
 He discharged y<sup>e</sup> pastoral duty to which he was called  
 with a becoming zeal and a most exact Regularity.  
 Ever steady in his Attachment to the  
 Church of England,  
 he merited the title of one of her most dutifull sons,  
 and his unshaken adherence to the true interest  
 of that Society of which he was a member,  
 bespoke an Integrity not to be corrupted,  
 and a Courage not to be Intimidated :  
 To these Public Virtues he Joined the Private  
 ones of Social Life,  
 equally beloved by his Friends and respected by  
 his Flock.

MR. THOMAS CATTELL matriculated at New Inn Hall, Oxford, and proceeded B.A. 1710 [from All Souls' College], and M.A. 1715 [at New Inn Hall].

In 1720 he was Curate of Stockport, and Lady Bland, the

head of the Whig party, wished him to officiate at Didsbury, but he was unable to do so, probably knowing that his views, not then so well developed or known, would not be acceptable to that lady. (*Lanc. Letters.*)

He probably became Clerk in Orders in the Collegiate Church about this time, and found friends in the nonjuring body in and about Manchester.

In 1724 the Rev. Thomas Cattell was elected Chaplain of "the Rochdale Corporation," a political and social club in the interest of the house of Stuart, consisting of the Tory gentlemen of Rochdale and the neighbourhood. At the spring meeting there were present Dr. Byrom, Professor of Shorthand, and Mr. Cattell; and in the following year amongst the defaulters occur the names of Dr. Byrom and Mr. Cattell. (See my *M.S. Roll*, now in the Chetham Library). It is not improbable that the coarse manners and free habits of the Rochdale squires were distasteful to the refined and simple tastes of Byrom, and to the sober and quiet good sense of Cattell, and induced them to remain away from the club. "Saul among the prophets" was hardly more out of his place than Cattell at Roebuck Inn, Rochdale, surrounded by boozing companions, pipes, and punch-bowls. Once only did he officiate as Chaplain—once too often!

He was elected by the Chapter, Chaplain of the College on the 20th October, 1731, on the promotion of Mr. Richard Assheton (*Chapter Register*, vol. ii.); and on the 29th May, 1735, he was elected Fellow in the room of the Rev. Roger Bolton.<sup>1</sup> (*Ibid.*; *Gent. Mag.*, June, p. 333). Like all his colleagues, he was an earnest supporter of the House of Stuart. In 1724 Byrom seems to have wished to obtain preferment for him in London, but did not succeed. (Byrom's *Remains*, vol. i. p. 72.)

Byrom was a punster, and Cattell enjoyed his puns. On one

<sup>1</sup> Very soon after this appointment, viz., in 1735-6, the Warden and Fellows were once more engaged in disputation with several of the inhabitants on the question of tithes. (See Exchequer depositions, 9th George II., *42nd Annual Report of Deputy Keeper*, p. 125).

occasion the two friends and others were walking to Altrincham, and when arrived at a bad road near Stretford, Cattell jocosely observed : "Byrom, you have never given us a pun since we left home." "No," said the poet, "the road's too *Stretfor't*; but we are going towards *Awterin'em*." (Canon Marsden, 1870.)

In November in the same year Dr. Deacon, the Rev. Mr. Townsend, Dr. Byrom, &c., were at an oyster supper at Mr. Cattell's, and were charmed with their host's performances on the German flute, upon which instrument so great was his proficiency that he played upon it during divine service in St. Anne's Church (vol. i. pp. 80, 107, 178); nor was he averse to a quiet game at cards any more than Henry Newcome to bowls (p. 571). He was somewhat of a "natural philosopher," and ventured to dispute with Byrom on Archbishop Bramhall's Reply to Hobbes, and on Second Causes. (*Ibid.*, p. 176.) He was also a poet, and one or two specimens of his rhyming talent have been preserved, but they are not likely to add to his fame as a poet.

"An Answer to Dr. Byrom's Verses to Messrs. Haddon and Hayward upon preaching slow. By the Rev. Thomas Cattell, M.A."

Brethren, as now I write in haste,  
So I would have you to preach fast ;  
To give the words of your Discourse  
Their proper time, and life, and force ;  
To urge what you think fit to say  
In a pathetic, sprightly way ;  
With pious ardour, as 'tis fit,  
For comment upon holy writ.  
The best discourse goes vilely off  
By being spoke with hem and cough.  
Which, if pronounced with flowing measure,  
Would have been listen'd to with pleasure.  
And thus the lazy lubber gains  
His labour only for his pains.  
As, if you doubt it, may appear  
From ev'ry Sunday in the year.

For how, indeed, can you expect  
The best discourse should take effect,  
Unless the maker think it worth  
Some warmth of zeal to set it forth ?  
What ! does he think the pains he took  
To write it in a shorthand book  
Will do the business ! Not a bit !  
It must be spoke, as well as writ.  
What is a sermon, good or bad  
If a man spell it like a lad ?  
Insipid slow-worms when they preach,  
Seem learning all their parts of speech.  
They dare not rise, and cannot sink.  
Our learned Bishops, one would think,  
Had taken schoolboys from the sod,  
To make them ministers of God.  
So perfect is the Christian scheme,  
He that from thence shall take his theme,  
And pains to make it understood,  
His sermon cannot but be good :  
If he will preach in hum-drum tone,  
In empty churches let him groan  
And cant, and pause, and whine, like those  
Who squeeze John Calvin thro' the nose.

But for a man who has a head  
Like yours or—mine, I'd like t' have said,  
That can upon occasion raise  
A bright remark, and piercing phrase,  
For such an one to yawn, and keep  
His gaping audience fast asleep,  
Shows only that a man at once  
May be a learned solemn dunce.

In point of sermons all men say,  
Our English Clergy bear the sway  
But this appears, we must confess,  
Not from the pulpit but the press,

They manage, with disjointed art,  
 The manner dull, the matter smart,  
 As if—with rev'rence be it spoke  
 They wrote in fire but preach'd in smoke.  
 Would they but talk as well as write,  
 Both excellencies would unite,  
 Showing by th' outward rapid mien  
 The sacred fire that glows within.  
 Therefore avoid the shorthand school,  
 Which spells by this prepost'rous rule.  
 N. B. R. neighbour—such grimace  
 Admits no spirit, life, or grace.

These lines have not been published. The impressive element was what he desired in a sermon, and he who wished to affect the heart, and to bring it humbled and broken to the Saviour, was not ignorant of what the pulpit demanded. What Mr. Cattell was himself as a Preacher is now unknown, but the earnest appeal, the tender tone of entreaty, the persuasive setting forth of Christ, were obviously regarded by him to be essential parts of pulpit eloquence, and necessary requirements in a successful clergymen.

Mr. Crossley thought that there was internal evidence that these admirable verses were written by Byrom himself. The style is his. Miss Atherton was aware of the lines, and, although intimately acquainted with probably all her ancestor's poems, did not seem to doubt that they were Cattell's.

The Rev. Chancellor Gastrell addressed a long letter without date, but about the year 1736 or 1737, complaining of certain encroachments of the Venerable Archdeacon Peploe, as Rural Dean of Manchester, and especially of his conduct in Manchester Church, adding, "Mr. Peploe and Mr. Whittaker, his coadjutor, speeched it afterwards, but I did not stay to hear either," and the Chancellor then complains to Mr. Cattell "of the insolence and injustice of the pretended Deans Rural." (*Letters in MS., penes me.*) Cattell was a Surrogate of the Chancellor of Chester

in the year 1732 and afterwards, and was on terms of great intimacy with that good but irascible functionary (*ibid.*), and did not scruple to say that he had "no reverence for venal Bishops," evidently aiming his arrow at Peploe; "no loyalty to spare for Germany," covertly hinting at the English monarch; "no respect for the theology of the Caroline divines"—an instance of his bad taste; and "an utter aversion to the politics of St. Stephen," meaning Sir Robert Walpole. (*Ibid.*)

In 1737 Cattell was a subscriber to the fund of £5000 proposed to be raised by the public, and afterwards advanced by Parliament, to purchase the empirical prescriptions and cure for Calculus in the Bladder discovered by Mrs. Jemima Stephens. The same was patronised by Dr. Hartley, and many of the Bishops, nobility, and gentry. (*Remains*, vol. i. part 2, p. 152.)

In 1739 he appeared as one of the patrons of Byrom's system of stenography, and recommended its publication, being convinced of its public utility.

Mr. Owen, the Presbyterian minister of Blackwater-street Chapel in Rochdale, was one of Mr. Cattell's bitterest opponents, and regarded the Fellow as the Elijah who "troubled Israel;" and Owen was reported to have said God himself showed his disapprobation of *Jacobites*, for Jacob's sons were not allowed to be so called, but *Israelites*! (Tho. Ferrand, Esq., 1834.) Owen also remarked in a scurrilous pamphlet that "Dr. Deacon lodged his papers with a certain Fellow, Kettle, which Fellow, being touched at a certain disappointment (the failure of the '45 movement"), went to his own country and died." I do not know where that was, but a relative of his, Dr. Cattell, an ingenious physician, died at Kettering, in November, 1741, at the age of 36, regretted by all who knew him. (*Gent. Mag.*, 1741, December, p. 666, Byrom's Letter.)

In 1745 his house was the only one not illuminated whilst the Duke of Cumberland was in Manchester (Miss Byrom's *Diary*, vol. ii. part 2, p. 406); and in June of that year he was summoned to Chester, and required to take the Oath of Allegiance

before his Diocesan, a test to which he doubtless submitted with a bad grace.

There are numerous incidental references to him in Miss Byrom's *Diary* written in 1745, whilst the adherents of Prince Charles Stuart were in Manchester. "30th November, Secretary Murray came to let us know that the P[rince] was at leisure, and had done supper, so we were all introduced and had the honour to kiss his hand. My papa was fetched prisoner to do the same, as was Dr. Deacon. Mr. Cattall and Mr. Cleaton did it without. The latter said grace for him. Wednesday, 25th December, Christmas Day, dined at my uncle's; Mrs. Smith from Smithills and Mr. Cattall there; drank tea and went to new Church. Friday, 3rd January, the bells again ringing and illuminations in every place in the town, except Mr. Cattall's. He drank tea here. Tuesday 6th, went to drink tea at Lady Lever's; Mr. Cattall, Mr. Greaves, my uncle Houghton—my papa at Culcheth. Thursday 23rd, Mr. Cattall, Mr. Houghton, and Aunt Brearcliffe's folks here. . . . They (the Presbyterians) have ordered the bells to be ready to ring, and say that there shall be such rejoicing as never was in Manchester before."

Notwithstanding his decided opinions, Cattell must have contemplated the issue of his work, and "the great mismanagement" of a Prince, with rueful countenance and sorrow of heart. It brought nothing to his advantage, and he probably looked for nothing. He was a man who did not foresee probabilities or special events, and one who, like his excellent friends in Manchester, lived rather too much upon hope. He had no sympathy with the men who keenly searched for ornaments for Temple Bar and Manchester Exchange, and he felt that the Church was too much regarded in her political and too little in her religious aspect, and, like Ken and Sancroft, he was dutifully attached to her communion.

He was a theologian and disposed to debate, argumentation, and perhaps contention; and he would allow nothing to his Protestant opponents, who claimed a latitude of judgment in

sacred things, which Cattell foresaw, and warned them, would lead directly into the Serbonian bog of Sabellianism and Rationalism. We have seen how correct his view was. He was, as a writer, definite and precise in his style of teaching, and was regarded by all as one of the leading men of his party in Manchester. Like Deacon, Byrom, and Clayton, he rejected both the Arminian and Calvinistic theory, and professed to be guided by the scriptural creed taught in the Church of the three first centuries. It must, however, be told that his views on the Popish Supremacy, the Real Presence, Auricular Confession, Purgatory and Penance, as well as the power of the Keys, were not in accordance with the cautious teaching of the Prayer Book, and he, and some others of the clergy in Manchester, evidently sought to force their own opinions, which they maintained as principles, upon an impatient and recalcitrant people. (See Deacon's *Works, pass.*)<sup>1</sup>

Mr. Cattell died in July, 1747. He published :

“ Human Laws Obligatory upon the Conscience. A Sermon Preached at the Assizes held at Lancaster, August 25, 1733, by Thomas Cattell, A.M., Chaplain of Christ's College in Manchester.” Printed for C. Rivington, 8vo, London, 1734. 6d. Dedicated to John Greaves, Esq., High Sheriff, and the Gentlemen of the Grand Jury. Text, Rom. xiii. 5.

It is a very able and learned discourse, well expressed, and full of practical good sense.

On the 10th July, 1732, Mrs. Jane Corles left by will of this date to the Rev. Thomas Cattell and his fellow Chaplain of the Collegiate Church and their successors as trustees, £55, the interest to be expended by them in penny loaves on Sundays, Christmas Day, Good Friday, and Ascension Day, to induce poor old people to come to church! (*Charity Com. Rep.*, p. 171.)

<sup>1</sup> See also Dr. Parkinson's note relating to the credibility, or otherwise, of a clandestine correspondence having been discovered amongst Mr. Cattell's papers, carried on between the Pope, Mr. Cattell, and other Fellows, craving to be admitted into the Romish Church. (Byrom's *Remains*, vol. ii. part 2, p. 439.)

And on the 5th October, 1734, Elizabeth Scholes desired that the Rev. Thomas Cattell and the Rev. Jos. Downes, the two Chaplains, should preach a sermon alternately, and their successors, being Chaplains, for ever, on St. John the Baptist's Day, in the Collegiate Church, and receive a guinea. And she gave the interest of £21 to the poor who should attend and decently behave themselves at such sermon and service. (*Ibid.*)

How much these ladies had been influenced in their benefactions by Mr. Cattell is unknown.

The following anonymous letter was addressed—"For Dr. Deacon," and relates to the state of the Church in Manchester. It is with Dr. Byrom's Papers in Quay-street.

Extract of a letter from Manchester, dated October 6th, from a person whose credit may be depended upon :

"At present this town is but a rough place. Down with the Rump—down with the Hanoverians, Presbiterians—and down with the K—g, is so familiar to us that we expect it as soon as daylight is over, tho' some have been so impudent as to shout it in open day. But we have had some of Bland's Dragoons here near a fortnight, and now our people begin to be a little quieter. Jacobite, nonjuring, and even Popish principles are now making a greater progress than ever, being propagated with equal industry and success. The two Rebel Heads are revered and almost adored as trophies of martyrdom. The father of one of them (who is a nonjuring Bishop) as he passes by them frequently pulls off his hat, and looks at them above a minute, with a solemn complacent smile. Some suppose he offers up a prayer for them, others to them. His Church daily increases, and he is in the highest credit and intimacy with most of our clergy." <sup>1</sup>

<sup>1</sup> When Manchester Races were first inaugurated, a tract appeared entitled "A Serious Dissuasive from an intended subscription for continuing the Races upon Kersal Moore. Addressed to the Inhabitants of Manchester and Parts Adjacent." Manchester, 1733. Mr. Cattell has been thought by many to have written the rejoinder entitled "Remarks upon the Serious Dissuasive, &c., with a serious word or two to the Dissuader." Manchester, 1733. These races were long opposed by Dr. Byrom on moral and religious grounds. (See *Remains*, note, vol. ii. part i, p. 305.)

I think Mr. Cattell would have said, with the exception of one word, with Mr. Browning ("Orwell"):

They wrong me much who say  
That I have erred and gone astray  
From Christ, the Way, the Truth, the Life,  
Because I shrink from civil strife  
    And schoolmen's quirks, and faint  
    Cobwebs of argument.  
I love the Church with ages hoar,  
I love old ways, but Christ far more :  
I love the fold, I love the flock,  
But more my Shepherd and my Rock,  
    And the great Book of Grace  
    That mirrors His dear face.

—(1861. *The Bishop's Walk.*)

MR. THOMAS WROE, son of the Rev. Richard Wroe, D.D., the former Warden of the College, by his third wife, Dorothy, daughter of Roger Kenyon, Esq., M.P.

He was baptised at the Collegiate Church, January 26, 1703 (*Register Book*), and educated at the Grammar School.

He matriculated at Brasenose College, Oxon, B.A. 172[2], M.A. 1725.

Having taken holy orders, "he was certainly in some office in the Collegiate Church" (*Inf. of R. T. Wroe Walton, Esq.*) ; and on the authority of the Rev. S. D. Whitaker, LL.D., I place him here, as Dr. Whitaker expressly styles him "Fellow of Manchester Collegiate Church" (*Whalley*, p. 403, third edition), but I do not find that he was installed in that dignity.

Mr. Wroe married, in the year 1729, Mary, daughter of Ambrose Walton of Marsden Hall, Colne, Esq., by his wife Mary, coheiress of her brother, Nicholas Banastre of Altham, Esq.

He died very suddenly, and was buried at the Collegiate Church, September 21, 1730, his widow giving birth to a

posthumous son, who was baptised at the Collegiate Church, January 15, 1730-1, as "Richard, son to the late Reverend Thomas Wroe." (*Parish Register Book*.)

This son, educated at Manchester Grammar School, was afterwards of Brasenose College, Oxon, B.A. 1751, M.A. 1754. He became Rector of Radcliffe 1757, and held this living until 1784, when, having in that year succeeded, on the death of Banastre Walton, Esq., to the large estates of the ancient families of Walton and Banastre, he assumed by sign-manual the surname of Walton. In 1778 he was elected a Trustee of Bury Grammar School.

He died in 1801, and was succeeded by his only son, Richard Thomas Wroe Walton of Marsden Hall, Esq., admitted to Manchester Grammar School, 19th January, 1784, and who died unmarried at Marsden Hall in 1845, his estates passing to his two sisters, who died without issue. It was the intention of Mr. Wroe Walton, who was an excellent but eccentric man, to leave his family estates to the Hon. Lloyd Kenyon, eldest son of Lord Kenyon, whom he regarded as one of his nearest relatives, and it would have been well if he had made such a wise disposition of it. (See *Lanc. MSS.*, vol. xxxvii. pp. 101-2.)

MR. THOMAS MOSS, fourth and youngest son of John Moss of Manchester, Esq., and of his wife Elizabeth, daughter of Mr. Cross of Blackburn (married at St. Bride's, London, May 16, 1704). The family of Moss were long seated at an old hall called Foulds, near Bolton-le-Moors, but James Moss, the grandfather of this clergyman, had been a wealthy woollen draper in Manchester. (*Lanc. MSS.*, vol. xix. p. 366).

Thomas, son of Mr. John Moss, was baptised at the Collegiate Church, November 9, 1712. (*Register Book*.)

He was educated at the Grammar School of Winchester, and afterwards matriculated at Brasenose College, Oxford, and proceeded B.A. 1734[5], M.A. 1738.

His family resided in Manchester, and were adherents of the Stuarts. On the 10th January, 1745-6, "Mr. Tom Moss, it is recorded, has been at York to see them (*i.e.*, the Manchester gentlemen who had been apprehended at Carlisle and were on their way to Newgate), and they are very well and have been well used." (Miss Byrom's *Diary*, see Byrom's *Remains*, vol. ii. part 2, p. 408.) Captain Peter Moss was his brother, and involved in the same losing cause.

On the 29th July, 1747, he was elected Fellow of the Collegiate Church in the room of Rev. Thomas Cattell, deceased. (*Chapter Register*, vol. ii.) On the 17th July, 1750, he was the third Fellow, and in 1756 the second.<sup>1</sup>

He married, in 1750, Sarah, daughter of John Parker, Esq., of Breightmet Hall [near Bury], in Lancashire, who died in child-birth 31st January, 1752, aged twenty-seven years. Mr. Moss died at his seat, Crumpsall Hall, near Manchester, on Thursday

<sup>1</sup> During the tenure of office of this incumbent, *viz.*, 25th George II., 1751, another legal inquisition was set on foot, of an unusual character, by the Warden and Fellows, in which they claimed tithes of the profits of weaving, and, as the suit has a local interest, no apology is needed for extracting the particulars. It is stated that the art of weaving goods having been introduced into the town and parish, increased trade had been caused thereby for the last thirty years. The extent of the parish, townships, &c., having been enumerated, the nature of the looms and inventions were specified. Upon these latter the Warden and Fellows claimed a yearly sum of four-pence from every inhabitant making or weaving by himself, his apprentices or servants, any goods or manufactures of what kind or nature soever, for every loom used or employed in making or weaving any goods or manufactures within the parish, to be paid at the yearly Feast of Easter, as a modus or customary payment, and in lieu and satisfaction of the tithes of his and their clear gains arising out of the art or faculty of weaving the same manufactures. Evidence was given that, in 1745, a loom was set up by James Barnes for weaving flowered cottons, commonly called cotton velvets; and that the first loom of this kind was set up in Bolton about two years previously. Another witness stated that between twenty-eight and thirty years previously another loom, called a sprigg loom, was set up by John Pendleton of Long Millgate, on which were wove narrow goods called ribbon sprigg, made of linen and worsted yarn, and flowered. How the litigation ended is not stated, but may be inferred. (See *42nd Report of Deputy Keeper*, pp. 257-8.)

morning, July 17, 1760, aged forty-eight, and was buried in the Collegiate Church.

“We hear from Manchester, March 13, 1749-50, that the Rev. Mr. Moss, one of the Fellows of the Collegiate Church there, was married to Miss Parker of Breghmet, a most agreeable young lady with a large fortune.” (Whitworth’s *Magazine*.)

“1760, July 22.—On Thursday morning last (the 17th) died at his seat at Crumpsall the Rev. Mr. Thomas Moss, Fellow of the Collegiate Church here, of a long and uncommonly painfull disorder, which he endured with a truly Christian patience, as remarkable as he was also in a life of the soundest morals, which he not only manifested by his own actions but by his doctrines likewise.” (*Ibid.*)

He published a Sermon, preached in the Collegiate Church of Manchester, August 25, 1754, recommending an annual collection towards the support of the Infirmary in that town, published at the request of the treasurer, &c. The title of his Sermon is: “The Nature and Extent of Christian Love;” and in the Preface he expresses a hope that the publication of the Sermon “would not be imputed to any affectation or fondness to appear in print.” “Nor would the Church, the Charity, or Mr. Moss’ reputation” (said Dr. Lee, the Bishop of Manchester, as he showed me the Sermon) “have sustained any loss had the discourse remained in *MS.*”! 4to, Manchester, Harrop, 6d. Text, John xiii. 34. I hardly think so.

His eldest brother, John Moss, Esq., died April 11, 1761, aged fifty, leaving a son James, who married Appolonia, daughter of James Bayley of Withington, but had no issue.

The property of the family then passed to the Gartsides, of an old and well connected Manchester family, and through them to another equally ancient and respectable Manchester house, the Tippings, now of Davenport Hall in Cheshire. (*Lanc. MSS.*, vol. xix. p. 366.)

The portrait of the Rev. Thomas Moss, with the Stuart plaid

across his shoulder, shows him to have been a singularly handsome man. It is a good painting, but the artist is unknown. It passed, with his library and papers, to Mr. Gartside Tipping of Davenport Hall, who told me that the Sermons seemed to be original, many of them preached at the Collegiate Church, and in the correct but cold style of the frigid period in which he lived.

On a gravestone in the chancel of the Collegiate Church is the following :

Rev. THOMAS MOSS, A.M.,  
et hujusce Ecclesiæ Col<sup>egi</sup>  
socius ob. Julij 17<sup>o</sup> Anno  
Salutis 1760. Ætatis 48.  
Sarah, wife of the Revd  
Thomas Moss, A.M. Buried  
January 24<sup>th</sup>, 1752.

*Arms*—MOSS, ermine on a cross pattée, sable, a besant impaling PARKER. *Crest*—A cross pattée sable.

In his will, dated 6th February, 1759, he describes himself as Thomas Moss, clerk, Fellow of the Collegiate Church in Manchester, but expresses no faith, hope, or charity. He gives to his brother John Moss all his leaseholds and freeholds in Appleton and Latchford, in the county of Chester, for his life, the reversion to any son hereafter to be born; remainder to his daughters, always preferring the eldest, but James Moss, the eldest son of the testator's said brother, shall not enjoy or inherit the said estates or any part thereof, but shall be entirely excluded. If the said brother had no further son at his death, the said estates are devised to the testator's sister Jane, wife of Robert Gartside of Manchester, merchant, for her life, reversion to her issue as she shall appoint; but if she failed to do so, then the testator devised the same to his godson and nephew Thomas,

her son and his heirs for ever, the said estates being charged with £40 a year to Peter Moss, brother of the testator, for his life, and the executors had power to mortgage for £500. His house at Crumpsall, where he then dwelt, with the lands and all his furniture, &c. (without the plate, which he ordered to be sold), he gave to his sister Jane Gartside, and her husband Robert Gartside during their lives, and then to any child or children his sister might please to appoint, and in default to his said godson Thomas Gartside. All his messuages in Parsonage Lane held under the Warden and Fellows of the Collegiate Church of Manchester, he gave to Ann Gartside, daughter of the said Jane Gartside. The mortgage assigned to the testator by Sir Raphe Assheton on the lands and messuages of the said Peter Moss in Manchester, the executors should pay £1000 due to Sir Raphe on bond, and a preference in transferring the mortgage was given to his brother John Moss and his heirs. He gave to his said brother John, £10; to his sister-in-law, Mary Moss, £10; to his nephew James, £10; to his father-in-law, John Parker, Esq., £10; to his brother-in-law, the Rev. John Parker, £10; to his brother-in-law, Robert Gartside, £10; all for mourning. To his said brother-in-law, John Parker, £200, besides the £10 aforesaid. To the treasurer of the Public Infirmary in Manchester, towards carrying on the charitable designs of that society, £20. To his godson Thomas, son of John Brideoake of Platfold, near Leigh, £20. To the family of his uncle Richard Moss, in such proportion and manner as the executors thought fit, £50. To his servant John Wood £10 for mourning, and his wages; and to his maid servant Margaret £10 and her wages. He gave all the rest of his personality to his sister, Jane Gartside. His executors were Mr. John Brideoake, Mr. John Taylor of Crumpsall, Mr. Charles Ford of Manchester, and his sister Jane Gartside.

Witnessed by Anne Townley, Elizabeth Bradshaw, and John Crouchley. Written apparently by the testator himself. Proved at Chester, 27th October, 1760.

MR. THOMAS FOXLEY, second son of John Foxley, Incumbent of Farnworth (see his will, *Lanc. MSS.*, vol. xxvii. p. 395), was educated at the Grammar School, Manchester, by the Rev. William Barrow, and obtained the School Exhibition, 1715-18. He entered of Brasenose College, Oxford, and proceeded B.A. 1718, M.A. 1721, and had a Hulmean Exhibition in 1715. He was elected Fellow, and afterwards became Tutor of his College. In 1731 he was Proctor of the University, and elected Professor of Moral Philosophy 17th January, 1732. (Hardy's *Le Neve*, vol. iii. p. 524; Byrom's *Remains*, vol. i. part 2, p. 518 note.)

Mr. John Foxley, Incumbent of Farnworth, died about the year 1705, as his will was proved at Chester, January 24, 1705, he having married, at the Collegiate Church, Manchester, July 7th, 1692, Jenet, daughter of Miles Bradshaw. His wife died young, and was buried there February 12th, 1701. (*Par. Reg. Book.*) The Foxleys were connected with the Byroms of Kersall Cell, through [a double marriage with] the Bradshaws, who were nonjurors, and of the Stuart party. (Miss Atherton, June 11, 1855.) [Joseph Byrom married Elizabeth Bradshaw, see will.]

This family was descended from the Foxleys of Foxley, in the Hundred of Norton, in the county of Northampton (Baker's *Hist. Northants.*, vol. ii. part 4, p. 30), and more recently connected with the Rev. William Foxley, who in 1693 became Vicar of Prestbury in Cheshire, and who, writing to Bishop Gastrell in 1718, mentions Dr. Shippon as formerly Vicar of Prestbury, and Mr. Foxley of Farnworth his (the writer's) late friend.

In 1723 Byrom, whose mother was [Mary] Bradshaw, mentions that "the young Foxleys went to Oxford to vote for the Poetry Professor." (Dr. Byrom's *Rem.*, vol. i. pp. 53, 106.)

On the 19th March, 1750-1, he was elected Fellow of Manchester College on the death of Mr. Adam Bankes (*Chapter Register*, vol. ii.), and on the 29th of September, 1756, he was presented by the Chapter to the Rectory of St. Mary's in Manchester. On that day the church was consecrated by Bishop

Keene, and the sermon was preached by the Rector. Text, Gen. iv. 26. "On the Antiquity and Importance of Public Worship." 8vo. Manchester, 6d.

1761, October 20, on Wednesday night last died at his house in the Parsonage the Rev. Mr. Thomas Foxley, one of the Fellows of the Collegiate Church and Rector of St. Mary's; a man of unfeigned piety, and in the discharge of the social duties of life a most worthy example. He has left a widow and several children to bemoan his loss, and the public join in lamenting it. (*Whitworth's Newspaper.*)

He was buried at the Collegiate Church, October 17th, 1761. He married Sarah, daughter of . . . Robinson, of . . ., who survived him many years, and, dying at Radcliffe, September 10th, 1800, aged 74, was buried at the Collegiate Church.

His sister Mary, born in 1703, married William Starkie of Manchester, merchant, youngest brother of Edmund Starkie of Huntroyde, Esq., M.P., and was mother of Nicholas Starkie of Frenchwood, Esq.

A decree of administration of the effects of the Rev. Thomas Foxley, Clerk, was granted to Sarah his widow, 26th March, 1762, which were sworn under £100; William Starkie, merchant, and William Shaw, solicitor, bondsmen.

He left surviving issue four sons and two daughters. Of these (1) Edward was admitted a pupil of Manchester Grammar School January 20, 1761, the year in which his father died, took holy orders, and died Curate of St. John's, Manchester, 22nd May, 1784. (2) Robinson Foxley, baptised at the Collegiate Church, July 21, 1754, was an M.D., and died a Bachelor in King-street, Manchester, November 8, 1815, a man of considerable reputation in his profession, and having an extensive practice. I was told by my old friend Mr. Joseph Aston of Castleton Hall (February 3, 1832), that he knew Dr. Foxley intimately, that he was a most humane, benevolent, and eccentric man, that he always dressed in black, wore spectacles, and was so grave in his manner that he was taken by strangers for a clergyman. His

shop was an exact counterpart of the poor apothecary's in "Romeo and Juliet":

"And in his needy shop a tortoise hung,  
An alligator stuff'd and other skins  
Of ill shap'd fishes; and about his shelves  
A beggarly account of empty boxes,  
Green earthen pots, bladders and musty seeds,  
Remnants of packthread and old cakes of roses."

Mr. Aston said that the tortoise, alligator, the three headed child, and the various calculi, were either bought by Mr. Thomas Barratt, or given to him, at the doctor's sale. His death was said to be occasioned by sleeping in the State Bed at Trafford. The bed was damp, and he never recovered of his cold.<sup>1</sup>

(3) The last surviving son was the Rev. Thomas Foxley, born in 1749, admitted a pupil of Manchester Grammar School 31st May, 1758, admitted afterwards of Brasenose College, Oxford, and proceeded B.A. 1772, M.A. 1780, and distinguished by his high classical attainments, and especially for a refined taste in Latin composition.

He died on the 13th December, 1838, at Unsworth Lodge, having been 60 years Perpetual Curate of Atherton, 55 years Rector of Radcliffe, and 40 years Vicar of Batley in the West Riding of York, and Domestic Chaplain to the first Lord Wilton, to whom he was private tutor, and travelled with his lordship on his tour through Europe. He was 48 years a feoffee of Manchester Grammar School, 49 years he held the same trust of Bury Grammar School, and was also a feoffee of the Chetham Library and Hospital. [See also *Manchester School Register*, Chetham Soc. Pub., vol. i. pp. 79, 80, 232.]

There is a good portrait of him painted by Lonsdale, R.A., and presented to him by his parishioners. It was engraved by Thomson, with his neat autograph and the words, "aged eighty." His manners were bland and conciliatory, his countenance expressive and benevolent, strong features, bald, with thin side

<sup>1</sup> He was possessed of a good library, which was sold in 1816, the catalogue extending over fifty-two pages.

hair, powdered, seated in a chair and holding an eye-glass in his right hand. He always wore top-boots in an evening and in the society of ladies. He was very easy with his tenants, and on demanding his tithes he has often been overcome by a tale of sorrow, or of some other sad misfortune, and, instead of receiving his rights, he has been known to forego them, and to give substantial proof of his compassion by leaving money behind him. For many years before he died his daily phrase, which he used indiscriminately to rich and poor, was—"God love you! God love you!" The fiftieth year of his incumbency at Radcliffe was commemorated as a Jubilee, and his parishioners presented him with a large and massive silver salver.

His sister, Mrs. Norris, married a surgeon in Hull, who neglected her, and she afterwards lived with her aged brother at Radcliffe, and her son, — Norris, M.D. of Rugby, had sons educated at the school there, who afterwards distinguished themselves at College. Mr. Corser, the Rector of Stand, who knew the old rector well, said that he was not more venerable for his years than for his virtues, and that, without any brilliancy of talents, he possessed plain good sense and great simplicity of manners.

Mr. Foxley bore *Arms*—Gules 3 bars arg. quarterly with 3 bends, on a canton an ox goad.

It may be recorded as a remarkable circumstance that the Rev. James Lyon was fifty years Rector of Prestwich, the Rev. Thomas Foxley fifty years Rector of Radcliffe, the Rev. James Archer fifty years curate (afterwards Rector) of Middleton, the Rev. F. Hodgson fifty years master, and the Rev. S. Orr fifty years Usher of Bury School, and all of them neighbours and contemporaries.

1774, June 7.—On Thursday last was married, in London, Mr. Edgar of Great Russel Street, Bloomsbury, to Miss Foxley of this town, daughter of the late Rev. Mr. Foxley.

On a gravestone in the Derby Chapel :

In memory of Thomas Foxley of Manchester, merchant ;  
buried Nov. 1, 1728, aged 53.  
Mary his wife, buried Nov. 20, 1758, aged 78.  
Thomas his son, buried Sept. 15, 1708.  
Felicia his daughter, buried Sept. 29, 1708, aged 3.  
Felicia his daughter, buried March 8, 1722, aged 4.  
Sarah his daughter, buried June 10, 1726, aged 4.  
John his son, buried May 12, 1745, aged 33.  
Rev. Thomas Foxley, M.A., Fellow of the Collegiate Church  
and Rector of St. Mary's, buried Oct. 17, 1761.  
Robinson, son of the Rev. Thomas Foxley, buried Oct. 25,  
1752, aged 4 years.  
John his son, buried Febr. 1756, aged 2.  
Sarah, relict of the Rev. Thomas Foxley, who died Sept. 10,  
1800, aged 74.

MR. JOHN CROUCHLEY, supposed to be the son of John Crouchley of Flixton, Esq. He was admitted a pupil of Manchester Grammar School November 4, 1726, and matriculated at Brasenose College, Oxford, where he graduated B.A. 1735, M.A. 1742.<sup>1</sup> He was appointed by the Warden and Fellows to the Perpetual Curacy of Newton Heath in the year 1740, but is probably the John "Crichley" who had a Manchester Exhibition to Oxford in 1741?

He lived in Manchester, and amongst his labours at his village chapel, although perhaps not irksome, he would still have to contend with ignorance and superstition, and yet Sunday after Sunday he left the old Collegiate Church, after he became a Fellow, on his errand of mercy, and with true Catholic feeling sought, what Wordsworth describes as,

" . . . the chapel far withdrawn,  
That lurks by lonely ways."

<sup>1</sup> In Foster's *Alumni Oxoniensis*, vol. i. p. 323, he is designated son of John Crouchley of Warrington, "pleb," who matriculated at Brasenose Coll., Dec. 17, 1730, aged 17, became B.A. 1735, and M.A. 1742.

He was a *protégé* of Mr. Moss, the Fellow, and attested his will, and had also won the good will of the Warden, so that on the 27th September, 1757, he was elected a Fellow of the Collegiate Church (*Chapter Register*, vol. ii.) in the place of Mr. Brooke, deceased. His election was announced in the *British Chronicle*, October 3 to October 7, 1757.

In 1758 he signed a lease of some College Lands "for Mr. Warden," by his direction. He died a young man, on the 1st June, 1760, and his death was briefly announced—"June 1, Sunday morning, died the Reverend Mr. Crouchley, Fellow of the Collegiate Church of Manchester and Incumbent of Newton." (*London Chronicle*, from Thursday, June 5, to Saturday, June 7, 1760.

I was informed by a local antiquary, Mr. James Magnall (in 1842), that Jane, sister of Mr. John Crouchley, married about the year 1744, Mr. John Pownall of Liverpool, merchant, who purchased the old estate of the Pownalls of Pownall, and settled there, but that there was no connection in blood between the families.

MR. JOHN CLAYTON, son of Mr. William Clayton, of Manchester, bookseller, was baptised at the Collegiate Church October 11, 1709. (*Register Book*) A member of his family (Miss Eleanor Mawson of Ardwick) stated to me that the Claytons were descended from the ancient family of that name long seated at Little Harwood, near Blackburn (Whitaker's *Hist. of Whalley*, p. 434), and that this statement was recorded on a gravestone in St. Anne's Churchyard, Manchester, belonging to the Mawsons.

The first Clayton occurring in Manchester is Mr. Thomas Clayton of Toad Lane, who had a son John baptised at the Collegiate Church, May 24th, 1635, afterwards a woollen merchant. He married Jennet . . . daughter of . . . Richmond, born in the year 1635, and buried at the Collegiate Church, November 28th. He himself died January 11, 1704, and was buried at the Collegiate Church, aged 60. Their son, William

Clayton of Manchester, stationer, was baptised at the Collegiate Church, August 5, 1679, and married Martha, daughter of . . . Mosson, at the Collegiate Church, January 10, 1708-9. He died in middle life, and was buried there April 23rd, 1725, aged 46, and his relict was buried in the same grave, July 27th, 1730, aged 51.

They had surviving issue, the subject of this notice; a son William, baptised at the Collegiate Church, November 2nd, 1710, who married and had issue, and a daughter Jennet, baptised at the Collegiate Church, December 13th, 1713, and who died, unmarried, February 1st, 1769, aged 55, and was buried within the Derby Chapel, in the Collegiate Church. Being left a widow in early life, Mrs. Clayton kept on the bookseller's shop after her husband's death, and is noticed by Byrom in 1725 (vol. i. p. 178), and from that benevolent family the Claytons received kindness and support.

John Clayton was sent at an early age to the Grammar School, and was carefully trained by the Rev. John Richards. Here he assiduously cultivated his natural talents, and acquired a proficiency in classical literature for which he was distinguished in after life. The sedate habits were formed also at school which led him, when in middle life (1759, Byrom's *Pocket Book*), to say to his friend, "*nunquam inveni requiem nisi in libro et claustro.*"

At the age of seventeen he matriculated at Brasenose College, Oxon, having obtained the Manchester School Exhibition in 1726-1728, and became afterwards Hulmean Exhibitioner. He proceeded B.A. 172[9], M.A. 1732.

In June, 1731, Dr. Byrom visited him at Oxford. (Vol. i. part 2, p. 515.) He went to Oxford as an undergraduate with Robert Thyer, his fellow-student at the Grammar School, and also his fellow-townsman, the latter going into residence in 1727. In that year John Wesley went to reside at Oxford, and Clayton soon became acquainted with him. This led to an acquaintance with Charles Wesley, Mr. Kirkman of Merton, Mr. Ingham of Queen's, Mr. Broughton of Exeter, Mr. James Hervey, Mr.

George Whitefield, and Mr. Morgan. These young men were all animated by a spirit of sincere piety, and the fruits of it were visible to the world. They visited the poor, the sick, and the neglected, and endeavoured to awaken the careless and immoral to a sense of religion. (Byrom's *Rem.*, vol. ii. part 1, p. 218.)

Clayton's views on points of church order and discipline were at this time more in accordance with those of Samuel Wesley than of John and Charles, as he had left the atmosphere of the nonjurors and the Stuarts, in which he had been nurtured, and which he never ceased to forget even in Oxford, and in the society of his excited and zealous brotherhood.

John Wesley says : " In April, 1732, Mr. Clayton of Brasenose began to meet with us. It was by his advice that we began to observe the fasts of the Ancient Church every Wednesday and Friday. Two or three of his people, one of my brothers, two or three of mine, and Mr. Broughton of Exeter College, desired likewise to spend six evenings in a week with us from six to nine o'clock, partly in reading and considering a chapter of the Greek Testament and partly in close conversation. (See also Byrom, vol. ii. part 2, p. 368.) To these were added the next year Mr. Irgham, with two or three other gentlemen of Queen's College, then Mr. Hervey, and in the year 1735 Mr. George Whitefield. I think at this time we were fourteen or fifteen in number—all of one heart and of one mind." (*Journal*.)

This was the germ of the Methodist Society. This little seed of much fruit ; this great matter kindled by a little fire ; this small lump of leaven which has leavened so large a mass. There was much of the martyr spirit in Clayton, which led him to dare and suffer much for the sake of truth. There might be, and doubtless there was, in the young student indiscreet zeal and an ill-balanced frame of mind, but there was sincerity and the fearless religion of the heart, which exposed him as a young, poor, and almost friendless undergraduate to run the risk of losing everything for his blessed Master's cause. Everybody respected the purity of his motives, and admitted that the blameless life

which they saw was beyond reproach, although, as might have been expected, some thought he laboured under misapprehensions, and others that he was under the influence of wrong notions.

He returned to his nonjuring friends at Manchester, and his Oxford zeal had not greatly damaged him in their estimation, and it is clear that his views on fasting, almsgiving, and the visitation of the sick had been somewhat more ascetic and ecclesiastical than the views of some of his companions. He was ordained Deacon by Bishop Peploe, at Chester, in 1733, and his title was to Trinity Chapel, Salford.

In December, 1733, Byrom says: "I hear Mr. Clayton is to preach the ordination sermon next Sunday but one at the Great Church (the Collegiate), having changed his office of Deacon, in which he had been blameless, to all appearance. He brought about seventy old people, all above sixty years old, to be confirmed by the Bishop at Salford Chapel. (Vol. i. part 2 p. 534.) This is doubtless high testimony to the ministerial zeal and usefulness of Mr. Clayton, but it tells a sad tale with regard to the state of the Church during the period preceding and following the Revolution. Politics had swallowed up the Gospel. (*Ibid.*)

It is a proof of Clayton's talents, and of Bishop Peploe's disinterestedness and moderation, to have placed the young and energetic disciple of Dr. Deacon in the pulpit on such an occasion. At this time it is said that his "eloquence was fervid, but sometimes his statements were incautious," but the sound divine, accurate scholar, and hard-working parish priest, seems to have passed through this ordeal without observations to his prejudice. It is, however, the only time he was ever asked to preach by Peploe.

In the year 1738 he was Incumbent of Salford Chapel, and still an active and vigilant parish priest, which Byrom said John Wesley never was, having been a Fellow of Lincoln College, afterwards a missionary in Georgia in America, and then regarding the *world* as his parish. In this year Whitefield visited

Clayton in Manchester, and poured forth his vehement and impassioned eloquence from the pulpit in Trinity Chapel, Salford, and Clayton stood well with all the Wesleys, who appreciated his "godly simplicity," his "abundant labours," and his fearless maintenance of apostolic truths.

John Wesley visited Manchester in after years, and meeting Clayton in the street, coldly gave him his hand. Clayton, looking his old friend in the face, dryly observed—"The voice is the voice of Jacob, but the hand is the hand of Esau." (Canon Marsden, 1870.)

In 1736 Mr. Clayton was Chaplain to Sir Darcy Lever of Alkrington Hall, knight, the High Sheriff of the county, and preached a very good Assize Sermon at Lancaster, before Sir Laurence Carter, the High Sheriff, and others. The text was Rom. xiii. 4, and the subject "The necessity of duly executing the Laws against Immorality and Profaneness." The sermon was published in octavo in 1736, with a Dedication to the Sheriff and Gentlemen of the Grand Jury, who had requested that it might be printed. London, Rivington. W. Clayton, bookseller, Manchester. 6d.

In 1739 he appeared as one of the gentlemen acquainted with Dr. Byrom's short-hand system, convinced of its public utility, and urging its publication.

On the 6th March, 1739-40, Mr. Clayton was elected Chaplain of the Collegiate Church, on the death of Mr. Downes (*Chapter Register*, vol. ii.), and his High Church views, which had been well known in Salford, were now conspicuously carried out in the Great Church, not without obtaining the support of the generality of the clergy, but being extremely obnoxious to the Whig party.

In 1745 the Prince visited Manchester, and Mr. Clayton had the temerity to advocate his claims publicly, and to offer up prayers for the deposed Royal Family in the Collegiate Church, being a violation of ecclesiastical discipline as indiscreet as it was irregular.

On the 29th November the Prince entered Manchester guarded

by a body of Highland soldiers, and, passing along the streets of Salford, he was met by Mr. Clayton, who, to the dismay of his friends, fell upon his knees and invoked a divine blessing upon the young Prince. (Dr. Hibbert-Ware's *Coll. Ch.*, vol. ii. p. 100.)

"The 30th November, 1745, Mr. Cattell and Mr. Clayton with the Prince; the latter said grace for him. 22nd December, Sunday: At the New Church (St. Anne's) Mr. Clayton preached for Mrs. Hoole (whose husband, the Rector, was just dead.) A paper read up from the Bishop of Chester to my Uncle Edward and Mr. Miles Bower (churchwardens), he called them his 'dearly beloved in Christ,' ordering and empowering them to take care of the revenues of the Church till such time as he shall put a Rector in. Mr. Marriott and Mr. Joseph Allen went out of church because Mr. Clayton preached." (Miss Byrom's *Journal*, 4to, p. 394, *et sequent.*)

The failure of the cause of the Stuarts, and Mr. Clayton's activity on their behalf, induced him to seek his safety in concealment, and afterwards in temporary flight; and the Bishop of Chester, the consistent adherent of the reigning sovereign, summarily suspended the young Chaplain, as a violator of his ordination vows, but principally as disaffected towards the Protestant succession.

"This suspension was considered as almost equal to any persecution which the primitive saints had suffered, except by a few Presbyterians, who represented him as a favourer of the Pretender and the Pope." (Rev. Tho. Seddon's *Pref. to his Letters to an Officer*, two vols, 8vo, 1786.)

After unwise and miserable severities had been exercised towards the young and misguided adherents of the Prince in Manchester, and the Rebellion suppressed, a general amnesty was proclaimed, of which Mr. Clayton availing himself, was immediately reinstated as Chaplain, to the great joy of the Jacobites, which led a fierce and indignant Whig to enquire— "Whence happens it that there hath been such a flush of joy

discovered, for the taking of Bergen, that grand affair? No, but for a *little seditious priest*, by virtue of the Act of Indemnity, escaping that justice which was upon the wing to pursue him! Whence was it that the bells rung upon the occasion for days together? Was it not by way of a grateful *Te Deum* for the great and undeserved deliverance?" (Dr. Hibbert-Ware's *Hist. Coll. Ch.*, vol. ii. p. 133.)

On mature reflection Mr. Clayton modified some of his political views, and wisely retraced his steps. He became more obedient to "the powers that be," although his sympathies were still with the fallen house, but his illusions became sobered and his principles less rigid.

In a letter from Trinity College, Cambridge, dated August 9th, 1755, and addressed by his old pupil Richard Clowes to Mr. Clayton, the writer observes: "I concur with you in your hints concerning religion and politics, and think that people may be better employed than in meddling with the rights of Kings, seeing such enquiries generally produce discontent and destroy that philanthropy which ought to reign in every man's heart."

He prefaced his first sermon after his return to the Collegiate Church by a prayer expressive of his loyalty to the reigning family, which gave offence to many of his political friends, and led his enemies to ascribe his altered views and equivocal conduct to the sober effects of his prosecution, or to political expediency. I think too well of Clayton to judge him harshly, and I doubt not that he was thoroughly sincere and conscientious in what he did. He had deceived himself, and for a time had forgotten his engagements to the Church. It is clear that he had violated his compact, but he soon recovered his allegiance to the Church, and all his friends recognized the spirit by which he had been influenced, and they respected him and his convictions.

He saw the inconsistency of the Whigs and Presbyterians, who wrote strongly and talked loudly in favour of what they called "civil and religious liberty," while at the same time they denied both to their Roman Catholic countrymen, and scrupled

not to persecute all who had the independence to differ from their narrow and sectarian views. He probably saw much that was repugnant to the spirit of the gospel in the religion of Churchmen in his day, and yet the increasing spread of Methodism was not, after a time, viewed by him with favour. It was too irregular and too little under control. It seemed almost to threaten the Establishment, and the inactivity of the clergy and the dangerous and false security of the higher orders of the laity alike troubled him. Some of the ceremonies which the Presbyterians affected to denounce as remnants of the old Popish leprosy were still observed by Mr. Clayton and others of the clergy in the Collegiate Church.

Mr. Percival of Royton Hall, who had been brought up amongst the Nonconformists, but who had joined the Church and was a respectable Whig, addressed "A Letter to the Clergy of the Collegiate Church"—in which he sarcastically refers to these ceremonies, which were so objectionable to the Protestant part of the congregation. Writing in 1748 he says: "The two Chaplains face to the west, step once; face to the east, bow; face to the south, step once, and then face to the reading desk at each Gloria Patri. Clayton has the most religious bow and the most pious rowl of the eyes, besides the mysterious cross he makes with his hands before him."

That Mr. Percival was hardly the man to become Clayton's censor is evident from references to his character and proceedings in the *Letters* of the Rev. George Travis, his neighbour, afterwards the learned Archdeacon of Chester. In one, dated Royton, September 18, 1761, addressed to Miss Stringfellow, Mr. Travis observes: "Miss Percivall has received two tickets for the Coronation Ball, one from Mr. Reynolds and another from Mr. Hyde. She proposes being at Mr. Haworth's. Her pappa was so ill last week that his recovery was doubted of, occasioned by his being *drunk nine days successively*. He is now a good deal better." (*MS. Letters.*)

Mr. Clayton, like Wesley, was a strong advocate for simplicity in female attire, and incurred the displeasure of some of the high born and fashionable dames of Manchester for his denunciations of hoops, wimples, and such gear as rendered the women of his day either ridiculous or immodest. His scriptural authorities did not exempt him from the charge of being what old Miss Bearcliff called, "a pedantic petticoat preacher." (Miss Atherton, 1843.) Sumptuary sermons were not adapted to the ornate congregation of the Collegiate Church in the first half of the last century, as they had no admiration of the Quaker type, and it is remarkable that Clayton, who admired a gorgeous church and ritual, should have remonstrated with those who perhaps adapted their dress to their pockets. There can be no doubt that he was sincere in his public protests, but surely his creed had something more serious in it than small pulpit dissertations on "the outward adorning." Whether he reached their convictions was unknown.

Like Charles Wesley, he was a high Churchman, and always continued such. He has been known to say that his views of what a clergyman ought to be, and do, were well expressed in Charles Wesley's lines :—

"O might I every mourner cheer,  
And trouble every heart of stone !  
Save, under Thee, the souls that hear,  
Nor lose, in seeking them, my own :  
Nor basely from my calling fly,  
But for thy Gospel live and die."

The man who thus talked to Byrom, and who thus felt, must have been "a burning and a shining light" in his day in the Collegiate Church. Miss Atherton told me that her aunt, Miss Byrom, often spoke of Clayton, and that Mr. Edward Byrom, who built St. John's Church, used to observe "that he never left Mr. Clayton without finding himself improved in knowledge, and feeling better disposed to religion." Clayton had the entire education of this gentleman, who was a very conscientious man

and much influenced by Clayton. Whilst Chaplain of the College, he had a select school in Salford, and educated some of the sons of the leading county families. He lost a favourite pupil of the smallpox at his house in Salford in 1739, aged 16, Richard, only surviving son of Christr. Hartley, of Marton-in-Craven (the relative of the Currers and Richardsons), by his wife Elizabeth, daughter of Roger Coates, Esq., M.P.; and the simple and touching inscription on his monument was written by Clayton. (See Dr. Hibbert-Ware's *History*, vol. ii. p. 329; Whitaker's *Craven*, p. 71, ped.)

There is at Kersall Cell a large historical picture, well painted in oils, of the interior of Mr. Clayton's school in Salford, and a full length portrait of the Master, in a blue velvet gown lined with white silk, hearing the boys recite their pieces previous to the breaking up for the holidays. Clayton wears a full-bottomed powdered wig, and has a rather stern expression of countenance—florid, intellectual, thoughtful. The portraits are all likenesses, but unfortunately are unknown, but the colouring and arrangement are alike good. Edward Byrom, son of the doctor, is the little boy seated cross-legged on a stool, and the tradition is that the piece being recited by the lad standing before Mr. Clayton is Byrom's poem of "The Three Black Crows," which was originally written for the Grammar School.

Clayton's pupil, Richard Clowes, writing to his master from Cambridge, in 1755, shortly after his matriculation at King's College, says:—

"You desire an account of the studies in which I am at present engaged. I waited upon my tutor to have his advice on what books to exercise myself this summer. He advised me to keep to my class books, so that I shall, with your approbation, look over those others which I read at school in order to make what improvement I can in the learned languages before we are called to mathematical and philosophical lectures, for this must shortly take up a considerable period of our time, as they are branches of learning particularly respected in this University. We have no kind of exercises or lectures at present, and

there is near three month's vacation yet to come. I have gone through the twelve last books of the "Iliad," and am now reading Xenophon's "Cyropaëd," and have almost finished "Horace," which is generally the afternoon's amusement. Afterwards I intend to take "Virgil" in order as I read them with you. I should imagine (with deference to your attainments) that this course will be very useful, as you must be sensible how superficially (I do not mean through the neglect of the master, but the inattention of the scholar) these books are read at school. You will excuse my being so particular in relating my present pursuits, as I intend by this to give you an opportunity of diverting and altering my plans as you think proper. . . With regard to my general behaviour, I hope I shall always have grace given to act so as to create no uneasiness either to myself or friends, and whatever hints with regard to my studies or conduct you shall be pleased to communicate, they will be gratefully received by yours affectionately,

RICHARD CLOWES.

The school never tempted Mr. Clayton to neglect the parish, and in more than one *Diary* of the day, which I have seen, his activity and diligence are named :

" 1753, 24th, St. John Baptist-day : I went to Salford Chapel . . . afterwards to Mr. Clayton's house, where abundance of young persons met to be instructed concerning confirmation. 25th : Peggy Barton and Betty called here, and went to see Miss Kelsall, who is very poorly. I went with Betty Barton to Mr. Clayton to ask his leave to let her go to Bury, because she was to go again on Monday night to be examined before confirmation. 26th : Mr. Assheton prayed with Miss Kelsall ; dined at daughter Ardern's. July 17 : In the afternoon went to see Miss Kelsall. Met Mr. Assheton there. He went to prayer with her. He visits her every day. She is, I think, very ill. 18th, Sunday : Went morning and afternoon to Salford Chapel. Heard two very good sermons. Mr. Clayton preached, and did all the service, both ends of the day. After service my daughter Goldburne and I went to see Miss Kelsall. 19th : Mr. Clayton out with the sick. . . (Mrs. Barton's *Diary*, *penes* Mr. Barton, surgeon, Manchester, July, 1856.)

In 1755 Mr. Clayton published a little volume, entitled, "Friendly Advice to the Poor; written and published at the request of the late and present officers of the town of Manchester."

This was replied to jocularly, and not without some talent, in a work of similar dimensions, under the title of "A Sequel to the Friendly Advice to the Poor of Manchester, by Joseph Stot, cobbler, 1756." (See Byrom's *Rem.*, vol. i. part 2, p. 509, note.)

In 1757 appeared "Truth in a Mask, a Shude Hill Fight, by Tim Bobbin." It was a profane squib, aimed at the trustees of the Grammar School mills in Manchester, attempting to imitate the style of the sacred writings. It is not unlike Southey's *Ogham Fragment* and his *Book of the Prophet Jehephary*, although Southey's reverence for the Bible and his sincere piety were very different from Collier's. Collier's satire lacked point, his wit finish, and his fun the true Attic salt. Unredeemed vulgarity and personal rudeness are everywhere conspicuous, and nothing but melancholy reflections arise upon reading his coarsely imagined attack upon the Holy Scriptures, and next upon two such men as Byrom and Clayton. A specimen may be given here :

"And behold there entered into the assembly Clatonijah the Priest and Byromah the Psalmist, whose pen is the pen of a ready writer. And when the assembly saw them the young men were abashed and the aged men stood up, they refrained talking, and laid their hands on their mouths : yea, the chief men of the city held their peace, and their tongues cleaved to the roofs of their mouths, so awful was the approach of those men to those sons of Belial. And Clatonijah, being full of the spirit, lifted up his voice and cried aloud, saying, O ye men of the city, &c.

And Claytonijah said to Byromah, write the words I shall speak, that they may be a record against those men, and that the city may know when the judgment shall come upon them that I have truly spoken the words of the Lord, &c.

And Byromah wrote in a book the following words that

Claytonijah spake : O ye men," &c. (Chapter iii. p. 240 *et seq.*, 8vo, 1819, Rochdale.)

On the 28th July, 1760, Mr. Clayton was elected a Fellow of the Collegiate Church on the death of Mr. Crouchley. (*Chapter Register*, vol. ii.)

It is said by one of his contemporaries, the Rev. Thomas Seddon, that "the only gloom which ever shadowed his virtues was occasioned by the death of a Fellow of the College" (Mr. Charles Downes, in 1763). Two candidates offered themselves for the vacancy, and both had been his pupils—Richard Clowes and Richard Assheton. One had a claim upon his gratitude in consequence of a family patronage which had been instrumental to his promotion, and, as a gentleman gifted with an excellent understanding, and a heart benevolent as his own, popularity pointed him out as the object of election. The other gentleman (Clowes) had also family claims, if not so high, perhaps more numerous, and with a character equally unimpeachable, which made it impossible to determine in favour of one without bringing forth reflections from the other. What a trial of sensibility to a susceptible mind! a mind, too, which had so much pleasure in pleasing, that the repinings of an unserved acquaintance were as daggers to the heart! He voted against his patron's relation, and, from an equality of votes, the nomination lapsed to the King, who appointed the gentleman he would have rejected. (Seddon's *Characteristic Strictures*, 1779.)

Mr. Clayton's conduct regarding his vote against Mr. Richard Clowes' election, referred to already, is named in the following terms in an original letter by the Rev. George Travis (afterwards Archdeacon), dated St. John's College, Cambridge, November 22nd, 1763, and addressed to Miss Stringfellow :

"I am not surprised at Mr. Clayton's behaviour on any account but this, that he was not quick-sighted enough to perceive that his interest and vote would, in all probability, by his acting in that manner, be for ever afterwards as cyphers to him. His word—his honour—I never imagined he would deviate so far from himself as not to pay a manifest

regard to ; but to surrender the future disposal of Manchester Fellowships to the Court, this course, I thought, would have carried some weight with him ; but this he perhaps did not suspect. The Ministry will, no doubt, take care to nominate a man true to their interest. The Warden, who also was put in by the Ministry, through a sense of his obligations on that account, and a hope of further promotion, will still continue to endeavour, as he hitherto has constantly done, to bring about a lapse whenever a new election happens. Here, then, the Crown has two votes secured. If, therefore, any one of the three present Fellows should drop before him whom the Court shall now present to it, and the odds are in favour of this, supposing these two votes will infallibly secure a second lapse, and of consequence bring in a third vote for the Ministry, which will secure the presentation to them, and secure, as a provision, for their inferior tools and dependants, *for ever !*"

In 1764 Mr. Clayton had the honour of being elected a Feoffee of the Library and Hospital of Humphrey Chetham, Esq., incorporated by King Charles II. In the preceding year he was actively employed in obtaining subscriptions for the publication of the Rev. Dr. Tunstall's "Lectures on Natural and Revealed Religion," and urged the claims of the author's widow and daughters, who were left in straitened circumstances and had left Rochdale—nor were his appeals unsuccessful. (Miss Elliott, Rochdale, May 7, 1840.)

On the 7th July, 1769, St. John's Church in Manchester, built and endowed by his old pupil, Edward Byrom of Kersall, Esq., was consecrated by Bishop Keene, on which occasion Mr. Clayton preached the sermon. The text was St. Luke vii. 5—"He loveth our nation, and hath built us a synagogue." The sermon was published, and was long remembered in Manchester in consequence of its moderation and sound theology. He instructed the clergy as well as the laity to temper their zeal with discretion, and, forgetting their own private views or vagaries, to unite soberly in defence of the Church of England, as an Apostolical branch of the Catholic Church.

On the 7th February, 1769, his sister, who had lived with him, and contributed much to his personal and domestic happiness, died, and her death was thus announced—"On Wednesday last, at night, died, after a tedious and severe sickness, Mrs. Clayton of Salford, who was exemplary for the piety and charity of her life, and for constancy and perseverance in the faith to the very moment of her death."

On the 17th June, 1772, he gave £30 to trustees, to be lent out by £10 or £15 at a time without interest for seven years, to honest, industrious, and creditable tradesmen or farmers within the parish of Manchester, upon the security of two good and sufficient bondsmen, and distributed by the trustees. Nothing, however, has been heard of this charity for many years, and in 1826 the Charity Commissioners reported that it was lost.

Mr. Clayton never married, and had suffered long and severely from calculus in the bladder. It is said that he bore his acute affliction with marvellous fortitude, sustained by the consolations of "a hope full of immortality," and, dying on the 25th, was interred in the Derby Chapel on the 28th September, 1773.

In the *Parish Register* is this record : "1773, September 28th, Rev. Mr. Clayton, bachelor, stone, aged 63, buried ;" whilst on his gravestone he is stated to have been "64 years."

The local journal thus announced his death : "Sept. 27—On Saturday last died of a sharp and afflicting disorder, which he bore with truly Christian fortitude and resignation, the Rev. John Clayton, M.A., Senior Fellow of the Collegiate Church in this town, whose uniform and exact attendance upon all religious duties rendered him an eminent example of piety, and whose unbounded generosity and charity will make his loss regretted by the town in general, and most sensibly felt by his friends, and the poor in particular. (Harrop's *Mercury*.)

Mr. Joseph Aston, of Castleton Hall, said "he just remembered the crowds of people that flocked around Mr. Clayton's grave, and the bells of the Old Church ringing a muffled peal on the occasion." This was told to me 57 years after the event.

Mr. Clayton always appeared in the streets in his cassock and shovel hat, and some of the other clergy at that time did the same.<sup>1</sup>

Mr. Clayton's portrait was possessed by his relative, Miss Mawson of Ardwick. It is said to be a fine work of art, but the artist seems to be unknown. The *skull and crossbones*, which are characteristic accessories, have always been greatly admired for their artistic skill in the execution. This portrait and some plate, still preserved, were presented to Mr. Clayton, according to an inscription engraved upon it, by his favourite pupil, Sir Darcy Lever of Alkrington, knight.

Mr. Clayton's library, containing about 6,000 volumes of theology, history, classics, ancient liturgies, and antiquities, was sold by auction at his house in Salford, 2nd December, 1773. In his printed catalogue were advertised sixteen copies of his *Friendly Advice to the Poor*, which, now so scarce, sold for 4*d.* each. The books were dispersed in Manchester, and have from time to time turned up, with his signature on the title-page, and with excellent autograph notes and critical observations made in the margins. Mr. Crossley and Dr. Holme had some of the volumes, and others are in Chetham's Library. Mr. Crossley had also a copy of the catalogue, with most of the prices marked. (1859.) Clayton's literary reputation was not cared for by his contemporaries.<sup>2</sup>

<sup>1</sup> See also notice of this Fellow, by Mr. C. W. Sutton, *Dictionary of National Biography*, vol. xi. p. 13.

<sup>2</sup> The full title of Clayton's book is "Friendly Advice to the Poor; written and published at the request of the late and present officers of the Town of Manchester. By John Clayton, M.A. Manchester: Printed by Jos. Harrop, opposite the Clock End of the Exchange; for Messrs. Newton's, Bookseller, 1755: price sixpence bound, or five shillings a dozen to those who buy to give them away." A jocular reply, mentioned on p. 259, bore the title of "A Sequel to the Friendly Advice to the Poor of the Town of Manchester. By Joseph Stot, cobbler. Manchester: printed and sold for Robert Whitworth, &c., 1756." This was written, as is supposed, by Robert Whitworth, the printer.

Clayton published also the following work: "Anacreontis et Sapphronis Carmina. Cum virorum doctorum notis et emendationibus. In usum juventutis Academæ Salfordiensis, Com. Lancastriæ. Londini, 1754, 12mo., pp. 230."

On a marble monument, in the vestibule of the choir, is the following inscription on a panel sunk into the tablet :

“SACRED

to the Memory of the Reverend JOHN CLAYTON, M.A.,  
successively Chaplain and Fellow of this Church, who  
died September 25th, 1773, aged 64 years.

This monument is erected by his Scholars, a grateful token of their affectionate esteem ! He had endeared himself to them by his manly cheerfulness, strict integrity, diffusive charity, heroic forgiveness, and serenity of temper under disappointments : his judicious fidelity to guard against the dangers of vice and follies of ignorance by forming the man, the scholar, the Christian, in every mind submitted to his cultivation ; his ardent zeal for true Religion, warm attachment to the Church of England, and unwearied discharge of all the labours of a conscientious Parish Priest ; by the uncommon lustre of his declining years, wherein he bore the sharpest agonies of a painful and humiliating disease, with the fortitude of Faith, the resignation of Hope, and the strong consolations of a well-spent life.”

On a gravestone in the Derby Chapel :

Here lieth the Body of JOHN  
CLAYTON, buried Jan. the 11th, 1704,  
aged 60 years.

Jennet his wife, bur. Nov. 28, 1713,  
aged 76. Wm. Clayton,  
stationer, buried April 3, 1725,  
aged 46 years. Martha his  
wife, buried July 27, 173 . .  
aged 51.

Mary, daughter of Wm. Clayton,  
buried June 10th, 1719.

Jennet his daughter, died February 1st,  
1769, aged 55.

Rev. John Clayton, M.A.,  
Fellow of this College,  
died September 25th, 1773, aged  
64 years.

Catherine Mawson, daughter  
of Thomas and Eleanor  
Mawson, died February 14th,  
1848, aged 67 years.

It was stated by Miss Mawson that Mr. Clayton's niece married Mr. William Mawson, originally from Cumberland, but settled in Manchester in the latter part of the seventeenth century, and whose son, Mr. Thomas Mawson, married December 18, 1777, Eleanor, daughter of Richard Taylor of Gorton, Esq. (related to Mr. Percival of Royton); their issue (1) William Clayton Mawson, born 1778, was a merchant in Manchester, and died April 19, 1803, aged 25, and buried in the Collegiate Church; (2) Miss Eleanor Mawson (1855); (3) Thomas Clayton Mawson, was the father of Elizabeth Taylor Mawson, who married at the Collegiate Church, September 21, 1841, William Henry, son of Richard Estcourt Cresswell, Esq.; (4) Charles Mawson, 1783, died 8th February, 1841, aged 58, unmarried, buried in the Collegiate Church.

1787, December 30.—Died at her house at Ardwick, Mrs. Mawson, relict of the late Mr. William Mawson of this town. (*Prescott's Journal.*)

1794, March 11.—Sunday se'night was married at the Collegiate Church Mr. Samuel Haslam to Mrs. Mawson, widow, both of this town. (*Ibid.*)

1805, October 1.—Died on the 14th ult. Mr. Mawson, traveller for Mr. Spence of York. A few days previously to his death he was drenched in a heavy shower of rain, and, not using proper precautions, a pleuritic fever followed, and terminated his life at the early age of 22 years.

Thomas Mawson, buried at the Collegiate Church, August 11th, 1791. He was born July 19th, 1747. Eleanor, formerly his wife, died September 22nd, 1825, aged 78, buried at the Collegiate Church.<sup>1</sup>

<sup>1</sup> There being several inaccuracies in the above narrative of the Mawson and Taylor descent, it is desirable that a more correct version should be given, extracted from family deeds and documents, for a search through which the editor is indebted to their present possessor, Lieut.-Colonel William Wilmot Mawson, of Allerton Mount, Ardwick, which house was built in 1720 by Richard Taylor, whose daughter was wife to Thomas Mawson, and in which successive generations of the Mawson family have since resided.

It appears that a niece of the Rev. John Clayton was married to William Mawson, a wealthy merchant, whose family settled in Manchester towards the end of the seventeenth century. His son, Thomas Mawson, who was born in 1747, married in 1777 Eleanor, daughter of Richard Taylor of Gorton and Ardwick, Esquire, possessor of extensive estates in Gorton, Ardwick, Manchester, and elsewhere, and had issue by her four children—viz., Clayton Mawson, born in 1778, who died in 1803, and was buried in the Collegiate Church; Catherine, who died without issue in 1848, and was buried in the Collegiate Church; Charles, who died s.p. in 1841, and was buried in the Collegiate Church; and Eleanor, who resided at Allerton Mount, and died there unmarried in 1870.

Clayton Mawson, firstborn son of the above, married and had issue Clayton Mawson, Thomas Mawson, and Elinor Mawson, all of whom married. Clayton, eldest son, had issue William Wilmot Mawson, the present possessor of the estates, he being the sole survivor, and inheritor, on the death of Elinor, his aunt. Thomas Clayton Mawson, his cousin by Thomas Mawson, died without issue.

The three notices extracted out of Prescott's *Journal* are so many erroneous interpolations.

The portrait of the Rev. J. Clayton, which Sir Darcy Lever presented to his chaplain, together with one of himself, is now in the possession of Colonel Mawson; but as no sign of skull or crossbones is visible on the canvas, the presumption is in favour of Canon Raines having seen another representation of this divine. Amongst the presentation plate referred to is a solid silver tankard, calculated to hold a quart, having the full armorials of the donor engraved on one side, and those of Clayton on the other, viz: Argent a cross sable between four pellets, and for crest a leopard's jamb erect argent, grasping a pellet. Motto, "Sustine et abstine." Below is the following inscription: "D. Darcy Lever eques auratus LL.D. de Alkrington in agro Lancastriensi, ad Vice Comito dignitatem evectus A.D. MDCCXXXVI, munusculum hoc ingentis amoris esse sui pignus Johanni Clayton, A.M. Capellano suo.—B.M.L.D."



The Rev. J. Clayton's School, as it originally stood at the corner of Gravel Lane, Greengate, Salford ; reduced in size from a copper-plate engraving now in the possession of Lt.-Col. Mawson.



MR. CHARLES DOWNES, son of the Rev. Joseph Downes, M.A., one of the Chaplains of the Collegiate Church (*Lanc. MSS.*, vol. xliii. p. 101), and of his wife Ann (qu. see vol. xliii. p. 101), was admitted a pupil of Manchester Grammar School January 12, 1735-6 (*School Register*, vol. i. p. 5, Chet. Soc.), and having matriculated at St. John's College, Cambridge, proceeded LL.B. 1749.

He was licensed to the Curacy of Salford Chapel on the nomination of the Rev. Richard Assheton, M.A., the Incumbent, and Fellow of the Collegiate Church, February 19, 1754. He seems to have been a diligent and exemplary clergyman, and is frequently named in Mrs. Barton's *Diary*: "1754, Trinity Sunday, Mr. Assheton preached and Mr. Downes read prayers. September 28th, Mr. Downes preached at Salford Chapel and read the Marriage Act. Mr. Owen read prayers and preached in the evening."

July 26th, 1760, Mr. Charles Downes was elected Fellow of the Collegiate Church in the place of his friend Mr. Moss, and nine days after his decease. (*Chapter Register*, vol. ii.) On the 12th November, 1761, he was nominated to the Rectory of St. Mary, Manchester, by the Warden and Fellows. (*Ibid.*)

He died in Manchester on 31st October, 1763, and was buried there.

His death is thus noticed in Harrop's *Mercury* :—"1763, Nov. 1: On Friday last died the Rev. Mr. Charles Downes, one of the Fellows of the Collegiate Church, and Rector of St. Mary's Church, a gentleman much respected by all his acquaintance."

He married Sarah, daughter of Thomas Jackman of Leeds, Esq. (who died 1804), and by her had issue (1) Charles, born 1759, admitted to Manchester Grammar School February 3, 1767, afterwards of Brasenose College, Oxon., B.A. 1781, M.A. 1783, and died unmarried at Cheadle, 1839, aged 80. (See *Manchester School Register*, vol. i. p. 141). (2) Joseph, born in 1763, admitted of the Grammar School January

18, 1772, and died unmarried 1783. The following is from Harrop's *Manchester Mercury* :—"1783, August : On Tuesday last died in London, Mr. Joseph Downes, youngest son of the late Rev. Mr. Downes of this town, a young gentleman who, from his amiable character, promised to be a valuable member of society." (3) Mary, born in 1758, whose marriage is thus announced : " May 3rd, 1785 : On Thursday last was married at the Collegiate Church, Mr. Calverley of Leeds, banker, to Miss Downes, only daughter of the Rev. Charles Downes, late Fellow of that Church." (*Ibid.*) Mary, widow of John Calverley of Oulton, near Leeds, Esq., died in 1835. Her daughter was the wife of . . . Molyneux of Newsham House, Liverpool, Esq., and mother of Mrs. Edward Wm. Royds of Greenhill, Rochdale, Esq.

Beneath the temporary seats in the middle aisle of the nave existed a flat gravestone of the Downes' family, with several inscriptions :

" . . . necnon Rev. Car. Downes, LL.B., huj. Coll. Soc., ob. Oct. 31, 1763. Sarah Filia Caroli Downes, ob. Mar. 13, 1757." (See Dr. Hibbert-Ware's *Hist. Coll. Ch.*, vol. ii. app. p. 347.)

MR. THOMAS AYNSCOUGH, only surviving son of the Rev. Radley Aynscough [who was of Brasenose, and matriculated B.A. in 1703] by his first wife Elizabeth, daughter of . . . Taylor, was baptised at the Collegiate Church May 23rd, 1719, the year in which his mother died. He was educated at Manchester Grammar School by the Rev. William Brooke, and obtained the School Exhibition 1736-9, and was matriculated at Brasenose College, Oxford, and proceeded B.A. 1738, M.A. 1742, and had a Hulmean Exhibition in 1736-8. (Whatton's *Hist. of the Gr. School*, p. 52.) He was at Oxford with Charles Lawson, afterwards the High Master of the Manchester Grammar School, and a friendship, which continued through life, commenced there. Mr. Aynscough probably afterwards took an

*ad eundem* degree at St. John's College, Cambridge, as he was in some way connected with the sister university.

Canon Marsden of Manchester had Mr. Aynscough's little volume of *MS. Notes* of the Rev. Dr. Sanderson's Lectures on Divinity, which, as an Hulmean Exhibitioner, he had attended, and carefully studied. The notes are clear and well expressed, and the writing is neat and scholar-like.—April 27, 1871.

On the 1st August, 1752, he was licensed to the Perpetual Curacy of Birch, in Rusholme, on the nomination of John Dickenson, Esq., and provided the first books for the recording of baptisms and burials there. In 1753, principally through his agency, the Chapel of Birch was enlarged, the east end having been taken down and the north and south walls rebuilt, a faculty for that purpose having been granted by the Bishop of Chester to John Dickenson of Manchester, merchant; Thomas Aynscough, clerk, Curate of Birch-Chapel, and others named therein, for that purpose.

Mr. Aynscough lived at Birch, and his Parsonage House reminded the passer by of Wordsworth's sonnet (*Eccles. Sonnets*, xviii.):

"A genial hearth, an hospitable board,  
And a refined rusticity, belong  
To the neat mansion, where his flock among,  
The learned pastor dwells, their watchful lord."

He continued to live at Birch until January 31st, 1762, and on the 19th of the following March the Rev. Miles Lonsdale, M.A., was licensed to the small incumbency.

On the 12th November, 1761, he was elected Fellow of Manchester College in the place of the Rev. Thomas Foxley deceased. (*Chapter Register*, vol. ii.)

On the 6th October, 1766, he was elected a Feoffee of the Chetham Library and Hospital in the place of Richard Assheton of Bent, Esq. (brother of Sir Ralph Assheton, Bart.) On the 4th March, 1788, he was elected a Governor of the Manchester Grammar School.

In 1786 he was a Trustee, with others, of the Charity School of the Collegiate and Parish Church of Christ in Manchester, and took a lively interest in the founding and supporting of Sunday Schools. (*Lanc. MSS.*, vol. xxxvii. p. 131.)

He was for many years a trustee of Mrs. Elizabeth Scholes' Charity to the Poor, and was always scrupulous to have the sermon preached by the Chaplains on Midsummer Day, and would not admit any Chaplain to receive the benefaction without the homily.

He long had a house near the Collegiate Church, at No. 12, Fennel-street, in order that he might regularly attend the morning and evening prayers.

He was the early friend and patron of the Reverend Joshua Brookes, afterwards the eccentric Chaplain, who venerated his character, and said he was a man of very high scholarship, and inferior only to Mr. Lawson of all his contemporaries—probably the pardonable eulogy of friendship. The Rev. C. D. Wray, the Canon, told me many of the anecdotes which he had heard of Mr. Aynscough from Joshua Brookes.

It was determined to present the Manchester Yeomanry with colours during the French War, and as Thomas Butterworth Bayley, Esq., a member of an old Presbyterian family, and a strong Whig, was the Colonel of the Regiment, many individuals of it were supposed to be of the same creed. It was arranged that the Rev. Mr. Hall, the Curate of St. Anne's, should preach an occasional sermon in that church, and that the colours should be presented on St. Matthew's Day. Mr. Joshua Brookes, meeting Mr. Hall on the morning of St. Matthew's Day, observed that it was ill-judged of the Presbyterians to fix on that day for such an occasion, as the Athanasian Creed was appointed by the Church to be read, and that, of course, would not be very savoury doctrine to many of his hearers. Mr. Hall was a little discomposed; Joshua left him to his reflections, hurried to the Collegiate Church, commenced prayers at ten o'clock, and finished his duty in time to arrive at St. Anne's before the

obnoxious Creed should commence "being sung or said." In regard, however, to Colonel Butterworth Bailey's heterodoxy it was omitted, and the omission was duly announced to the Rev. Thomas Aynscough, the Senior and Orthodox Fellow, who ruled the destinies of the Chapter House. He heard the announcement, to Joshua's dismay, *in silence*. Shortly afterwards a Chaplaincy of the College fell vacant, and Mr. Hall appeared in the Chapter House and begged to offer himself as a candidate. Mr. Aynscough's time had come. "Sir," said he, in a stern voice, addressing Mr. Hall, "We are here dutiful sons of the Church, sworn to obey her ritual, and we always read the Athanasian Creed on the appointed days, and, as it would be painful to you to hear it read, and to us to find it omitted, the Chaplain's place would not suit you." Mr. Hall bowed, and retired in silence. The facts becoming known, Hall was considered a persecuted man, and "the *low* party" in Manchester built St. Peter's Church for him, and there he died Incumbent. His son afterwards became Minister of Billinge, and resigned the living owing to some scruples of conscience respecting the Baptismal service. [This story is told also in Canon Wray's *Memoirs* 1867, p. 153.]

Canon Wray thought it not unlikely that Aynscough knew Hall's opinions to be a little wrong, although Aynscough's own outspoken condemnation of those whom he invariably styled, with Bishop Horsley, "blasphemers" was considered harsh and uncharitable; but when accused of using hard expressions, he said: "Strong truths are always unpalatable," and it was his settled judgment that he was right. He often said, "I will neither qualify nor retract what I said, for I have learnt the difference between *right* and *wrong*." He was not an intolerant man, very charitable, and his character through life was without a stain. (*Ibid.*)

On the 20th February, 1780, died Miss Aynscough, his sister, a very charitable and exemplary lady, and much regarded by the poor of Manchester, as well as by several members of the Byrom family. (Miss Atherton, 1860.)

Mr. Aynscough married a daughter and co-heiress of the Rev. Jacob Scholes, M.A., Incumbent of Unsworth, by his wife, the daughter and co-heiress of Thomas Bent of Bent, Esq., but had no issue. Mrs. Aynscough's sister, Mrs. Fisher of Prestwich, had a daughter, who married the second son of Sir Maurice Crosbie, knight, afterwards created Baron Brandon, whose eldest son was afterwards created Earl of Glandore.

Mr. Aynscough died at Royton Hall, where he had lived for some years, on the 8th November, 1793, aged 74 years, and was buried in the Collegiate Church, having been 32 years a Fellow of the Corporation. His name alone is recorded on his monument :

"Praises on tombs are trifles idly spent,  
A good man's name is his best monument."

Mr. Aynscough's will is dated 19th September, 1793, and he therein describes himself as "Thomas Aynscough, one of the Fellows of the Collegiate Church of Manchester, clerk." He says, in the first place, "it is my earnest wish and desire that my executors do immediately after my decease burn or destroy all my manuscript sermons, and not suffer any of them to be read, or any copy or copies of them, or any of them to be taken, or any extracts to be made or taken therefrom by any person or persons on any account whatsoever. And that my said executors do also burn or destroy all my other papers, letters, and all my family pictures."

He gave his messuage, &c., in Fennell-street, in his own occupation, to William Tong, the elder, of Worsley, chapman, for his life, the reversion to William Tong his son, charged with £200 to his brother Thomas, and £200 to his sister Alice, wife of Thomas Howarth of Oldham. He gave £1,000 to Miss Phœbe Jackson if she continued to reside with him until his decease, but not otherwise ; £50 to Sarah, wife of James Lord of Astley, shoemaker ; £100 to William Tong the younger, assigned in trust to bind apprentice Charles, an illegitimate son of John Lord and Betty Wood, both of Astley ; £50 to Betty, wife of Wm. Cooke

of Worsley; to Thomas Chatterton, of Alkrington, yeoman, £100; to his sister Elizabeth £10; to said William Tong £100, and to William Wright, Fennell Street, grocer (my two executors), £100; to Mrs. Allen, widow of William Allen, late of Frodsham, banker, deceased, £100; to his (testator's) friend and neighbour Edward Jackson, £30; to Mrs. Wilson, wife of Walter Wilson of Lymm, merchant, £100; to Miss Betty Jackson, sister of the said Edward Jackson, £40; to James Smith, of Market Street Lane, chapman, £300; to Ann, daughter of Samuel Hough, Fennell Street, shoemaker, £20; to his (testator's) servants Isaac Bateman £50, Mary Little £40; to Mary, wife of John Lees, Millgate, Manchester, fruiterer, £10 10s.; to William Usher and Mary Warren, master and mistress of the Church Charity Schools, £10 10s. each. All his money, plate, books, &c., to such persons as should be set down by him in writing and thereto annexed; to James Lomax of Bradshaw Hall, crofter, £200 on condition that he pay Mary, widow of John Taylor of Bolton £5 a year for her life; to James Taylor, her son, £200; to Richard Taylor, her son, £200; to John Taylor, her son, £200, it being testator's wish that out of these sums the said Mary should have a clear annuity of £20 for her life; to the two executors of Thomas Taylor, late of Scowcroft, gent., deceased, £300, to invest the same and to pay the interest to Mrs. Elizabeth Darbyshire of Manchester for her life, and at her death to pay the same to Ann, widow of the said Thomas Taylor for her life or widowhood for the support of her and her three children by the said Taylor, and the reversion amongst the said children. He proceeds:

"And from and after the destruction of all my *MS.* Sermons, papers, and letters, I request the Rev. Joshua Brookes, one of the Chaplains of the Collegiate Church, to take an account or a catalogue of all my books, and that he send the same to Mr. Joseph Allen, of Trinity College, Cambridge, desiring him to make choice of such of my said books as he shall think proper; and after such choice I desire the said Rev. Mr. Brookes to make

choice of such as he shall think proper ; and all the rest I bequeath to my executors the said Mr. Tong and Mr. Wright, and I bequeath to the said Joshua Brookes £20 for the trouble he may have in taking such account and catalogue."

He gave all his residue to his said executors and to the said Thomas Taylor in trust to invest, and to pay the interest to the said Ann, widow of the said Thomas Taylor, for the support of herself and her three children, and the reversion amongst her children at her decease. Proved at Chester 13th January, 1794.

Most of the legatees were distant connections of the testator through his mother, whose maiden name was Taylor. Old Mr. Chaderton and his sister were "cousins" of the Rev. J. T. Allen, Vicar of Stradbrook, cousin of Mr. Joseph Allen, afterwards Bishop of Ely.

MR. RICHARD ASSHETON, son of William Assheton, gent., of Salford, and of his wife . . . daughter of Mr. Clayton of Clayton, near Preston, in the county of Lancaster ; and grandson of the Rev. Robert Assheton, and nephew of Mr. Richard Assheton, both of them formerly Fellows of the Collegiate Church. (See pp. 205, 216.) He was also nephew of Mr. Henry Assheton, formerly one of the Chaplains (*Lanc. MSS.*, vol. xlivi.)—a rare instance of so many members of the same family filling high offices in the Church in succession, and when the male line ceased to supply the college with ecclesiastics, the descendant of a female was elected.

Robert Booth of Salford, Esq., in his will dated 1st May, 1706, names his son Humphrey Booth and other children, and appoints his wife Frances and his father-in-law, William Assheton of Salford, gent., his executors. Proved at Chester. (Picope's *MS. Wills*, p. 211 Chet. Libr.)

Richard Assheton was educated by the Rev. John Clayton at his private school in Salford, and was afterwards of Brasenose College, Oxford, B.A. 1748, M.A. 1751, B. and D.D. 1782.

He was elected Chaplain of the Collegiate Church July 14th, 1760, in the room of his old master the Rev. John Clayton (*Chapter Register*, vol. ii.); and on the 15th November, 1763, a chapter was summoned to elect a Fellow, but the votes being equal there was no election, and on the 1st March, 1764, Richard Assheton, M.A., the younger, was appointed Fellow by royal mandate. (*Ibid.*) At this time the Fellows were the Rev. John Clayton, Thomas Aynscough, Richard Assheton, sen., and Richard Assheton, jun.—the senior Assheton being the Senior Fellow. On the 16th April, 1764, Mr. Purnell, the High Master of the Grammar School died, and Mr. Charles Lawson, who had been fifteen years the usher, or under-master, was nominated by Dr. Thomas Randolph, President of C. C. C., Oxford, as his successor; and Mr. Lawson's Testimonium, previously to his receiving his appointment, was signed by the above-named four Fellows of the Collegiate Church. (*Manchester School Register*, vol. i. p. 121). The singular incident connected with the lapse of the Fellowship to the Crown on the death of the Rev. Charles Downes has been already alluded to (p. 260); and there can be little doubt that the Crown appointed the nominee of the two Senior Fellows, Clayton himself having recently obtained the vote of the elder Assheton in his own election to his Fellowship.

On the 17th September, 1766, Mr. Richard Assheton was licensed to the Parish Church, now the Rectory, of Chorlton-cum-Hardy, on the nomination of the Warden and Fellows. (*Chapt. Reg.*, vol. ii.) Resigned 1771.

May 18, 1791, he was instituted to the Rectory of St. Mary, in Manchester, on presentation of Warden and Fellows. He is said to have been a good preacher, much admired by the parishioners for his devout manner of reading the Prayers of the Church, and generally respected for his quiet and unostentatious manners. He was unmarried, and died at Cheetham Old Hall (of which Mr. William Craven had a drawing) January 21, 1794, aged 57 years, and buried with his ancestors in Trinity Chapel, Salford.

The Rev. Hart Ethelstone, Rector of St. Mark's, Cheetham Hill, had a portrait of the Rev. Richard Assheton painted in oils.

For some account of his family connections, see *ante*, pp. 209, 219.)

I am informed by his relative, the Rev. Charles Craven, Rector of Spexhall in Suffolk, that the Rev. Richard Assheton, the Fellow, devised considerable property to his elder brother, William Assheton, Esq., of Salford, who was remarkable for his hospitality and liberality, and had been, according to Canon Wray (who recollects him as a venerable old man, much respected by Gatliffe and the other Fellows; Ethelstone called him cousin, and had from him £8,000 or £10,000), a sort of steward or collector for the Warden and Fellows; and who, dying unmarried, on the 11th February, 1812, aged 80 years, was buried at Salford Chapel with his ancestors. His brother, Robert Assheton, died a bachelor at Leigh, where he was living in 1764; and his three sisters were (1) Margaret, the wife of William Nanfan, gent., of the county of Worcester, and afterwards of Mr. Yardley; probably her son Richard Assheton Nanfan, gent., and Hannah Hulse were married at the Collegiate Church by licence, April 19, 1804. (2) Ann, married Patrick Kewley of Liverpool, and had an only daughter Mary Ann, who became the wife of James Pownall of Pownall, Esq., and had a son, Assheton Pownall, M.A., Rector of South Kilworth, in the county of Leicester, who married Sophia Jane, daughter of the Rev. Thomas Whateley, Rector of Chetwynd. (3) Mary, married W. Craven, gent., and was grandmother of the Rev. Charles Craven, M.A., Rector of Spexhall, whose eldest son, the Rev. Charles Audley Assheton Craven, married in 1858 Elizabeth Mary, eldest daughter of the Rev. William Smith of Dunston Hall and Beauchieff Abbey, and niece of E. V. Pegge-Burnell of Winkburn Hall, Notts, Esq.

March 8, 1858, Mr. Herbert Craven, brother of Charles A. A. Craven of Pembroke College, Oxon, was elected to a Scholarship on the Foundation of John, Lord Craven, as *Founder's* kin.

On the 20th March, 1858, Cornet William Assheton Craven, of the 7th (Queen's Own) Hussars, only son of William Craven of Bath, Esq. (brother of the Rector of Spexhall) sailed for Calcutta to join his regiment in India, where he died in September at Oude. (*Letters of Rev. C. C. to me.*)

MR. RICHARD CLOWES, son of Mr. Joseph Clowes of Ridgefield, Barrister-at-law, and of his wife Catherine, daughter of the Reverend Edward Edwards, M.A., Rector of Llanbedr, near Ruthin, was born on the 21st October, and baptised at St. Anne's Church, Manchester, on the 18th November, 1736. His father, Mr. Joseph Clowes, was the youngest son of Samuel Clowes of Chaddock Hall, Esq., who married Ann, daughter and co-heiress of Roger Mekin of Manchester, gent., by his wife Ann, daughter of John Crompton of Bolton, gent., and widow of Edward Byrom of Manchester, gent., the grandfather of Dr. Byrom. Richard Clowes' uncle, Samuel Clowes of Chaddock, Esq., married the wealthy co-heiress of the Chethams, and thereby laid the foundation of his family. Dr. Byrom was Richard Clowes' godfather, and took a lively interest in his early training and education. The father was a learned and amiable man, and the son who was delicate and precocious, gave early promise of superior abilities. He was placed, almost from childhood, with the Rev. John Clayton of Salford (afterwards a Fellow of the Collegiate Church); was carefully trained in the literature of Greece and Rome, and having a marvellous memory, was acquainted with all the great names and writings of both. From boyhood he had a keen relish for intellectual pursuits, and Dr. Byrom used to call him "his little *Master*."

He was a favourite with Mr. Clayton, who predicted his success at Cambridge, not only in one or two branches of learning, but as a general scholar. In mathematics, classics, and philosophy his attainments were high.

He was matriculated at Trinity College, Cambridge, and proceeded B.A. 1759, M.A. 1762, being the fifteenth wrangler,

and having for his competitor [for the Fellowship of Trinity?], Watson, afterwards Regius Professor of Divinity, and Bishop of Llandaff. He was elected, like his godfather, a Fellow of Trinity College, and used to say that his one sorrow was that *his mother*, whom he greatly loved, had not lived to witness his university honours. She died February 14th, 1754, and was buried in the Collegiate Church, where his father also was buried, April 8, 1779.

Mr. John Kay of Manchester, writing to Edward Chetham of Castleton, Rochdale, Esq., November 15, 1763, says: "This day came on the election of a Fellow of our Collegiate Church in the room of Mr. Downes deceased [see a prior reference to the subject in contention at pp. 260, 261, where these divergences of opinion are treated of more fully], which has caused a lapse to the Crown, to the no little mortification of the true sons of the Church."

Mr. Chetham to Mr. John Kay: "November 17, 1763—Yesterday morning I heard what had pass'd among the ecclesiastics touching the election of a Fellow. The orthodox party has made a pretty work on't at last."

Writing to Mordecai Green, Esq., September 4, 1764, Mr. Chetham observes: "You have no doubt heard of Mr. Clowes's *quick* rise in the Church at Manchester."

He was elected Chaplain of the Collegiate Church on March 3rd, 1764, and a Fellowship was sought for him more by his friends than by himself. The contention which arose in the Chapter House on his becoming a candidate for the vacant Fellowship of Mr. Assheton, senior, led to a *lapse*, and although his old tutor, Clayton, voted against him from the most pure and conscientious motives, and his election was lost, he was appointed by the Crown, and was installed Fellow on the 23rd July, 1764. (*Chapt. Reg. Bk.*)

His manners were elegant and refined, his habits simple, and his general bearing affable and kindly, and he was a young man of great good sense, deeply impressed with the importance and solemnity of his sacred office, and apparently destined to do good service in the Church. But it was otherwise appointed by

the great Head of the Church. In visiting a sick friend, or parishioner, he caught the typhus fever, which was of so malignant and virulent a type that Mr. Byrom and other relatives were unable to go to Mr. Clowes' house, through fear of infection, and met the corpse in the street, and so proceeded to the Collegiate Church, where Mr. Clowes was buried, amidst the tears of his friends, on the 29th June, 1765, at the early age of 29 years.

His eldest brother, the Rev. John Clowes, M.A., the venerable Rector of St. John's, who died 28th May, 1831, aged 88 years, seldom spoke of him without emotion, even in the decline of life, and more than once quoted the following lines as applicable to his character, principles, and personal appearance :

“ His years but young, but his experience old ;  
His head unmellow'd, but his judgment ripe,  
And in a word, for far behind his worth  
Come all the praises that I now bestow,  
He was complete in feature, and in mind,  
With all good grace to grace a gentleman.”

—*Two Gent. of Verona*, ii. 4.

There is an interesting account of the Rev. John Clowes, the Rector of St. John's, in De Quincey's *Autobiographical Sketches*, vol. i. ed. 1859. I am indebted for much of the above information to my excellent friend Miss Atherton (his relative).

*Memorandum* July 5, 1851.—In my pocket book. No name, but doubtless Miss Atherton :

“ Richard Clowes was a bright and stainless youth, with a wisdom far beyond his years. He was not a sluggish scholar, and was thought to excel in mathematics, and his father, who was a learned and excellent man, had a high opinion of his son's talents. Mr. Clayton, his old tutor, wrote a letter to him, consisting of four large folio pages, giving him an outline of what his studies ought to be at Cambridge, and also rules for his guidance as an undergraduate. The young student took exception to several passages in the letter, and made *notes* upon it :

‘much of this has been said to me already by my worthy tutor. I have already acknowledged my obligations, my honorarium,’ ” etc.

In a letter addressed to the Rev. John Clayton from Cambridge, dated Thursday, June 12, 1755, Mr. Clowes says: “I am sensible with what advantages I am introduced through my father’s interest into this College; but the chief difficulty under which I labour is that of forming a proper acquaintance—a point upon which, in a great measure, a man’s future success in life depends. I have great reason to believe that upon examination I was admitted with credit to myself, a circumstance that modesty would have forbade me to mention had not my desire to pay you a compliment upon the occasion prevailed over it. For ‘tis to you as a secondary cause to whom I am obliged for all the learning of which I am at present master, and whatever future improvements I shall make must be built upon that excellent foundation laid by your care. You may perhaps remember that in the question—*Anne plus debuit Alexander Aristoteli vel Philippo*, I took the part of the Father, wherefore paternal love obliges me to call him the first cause, as it was owing to him that I had the happiness (for such I esteem it) of being placed under your care. I am very well accommodated with rooms, and have in Mr. Whisson a very ingenious man for my tutor. [B.A. 1738, M.A. 1742, S.T.B. 1761, Keeper of the Public Library.] I met with Johnson in our Collegiate Chapel; he came to St. John’s last week. He came to me after chapel. I gave him an invitation to my rooms, and have reason to think that I would be in the number of his intimates. Present my best respects to Miss Clayton and Mr. Ainscough.”

Writing to his father June 5, 1755: “You desire a particular account of me the night you left me. Immediately after dinner I went with Leycester [Geo. Leycester, B.A. 1758, M.A. 1761, Fellow of Trinity College] to the cricket ground, where I was greatly entertained, and wished several times that you had known it, for I imagined you would think I was fretting in my

rooms, and was sensible such a supposition would damp your spirits the whole evening. About three o'clock I returned to College, where I met with Mr. Braid, and upon their invitation went along with them to drink tea with my tutor, Mr. Whisson. From thence we went to chapel, and after supper in the Hall I removed my clothes from the Inn, and went to buy a few necessities, and lay that night in my rooms. Leycester is very civil and a very worthy friend, but has so general an acquaintance in the whole University that an individual can enjoy but little of his company. Dr. Hooper sent me in a *Florus*, a book of *Select Orations*, and a Latin Dictionary, in which I must exercise myself till my own books come."

On the 14th June, 1755, to his father: "I went to Mr. Clayton and my Uncle Clowes, and yesterday I put two letters in the office for my two uncles in Wales. Dr. Hooper is indeed very civil upon all accounts when I apply to him. I troubled him a few days ago for a note to get me some books I wanted out of the Library, and this morning, for the first time, I breakfasted with him, together with Bradshaw and Twysden, a baronet's son, a pensioner of our College. The Doctor desired his compliments to you. Mr. Booth, Mr. and Mrs. Hawkins, and some friends came to see our College. I went with them to the Library, and showed them what was worth the seeing in Trinity College. I dined with them at the Bull Inn, and spent a very agreeable evening. I have received a kind hearty invitation from Mr. Hawkins at St. Ives, which I may very probably accept some day in the long vacation. I thank you for your good opinion of my disposition, and assure you that to maintain it shall be the constant study of your most dutiful son, Richard Clowes."

In writing to a lady cousin, June 16th, 1755, he says: "That part of life which is spent at school is far the most happy, and though you may think otherwise at present, I am certain you will agree with me at last. I don't deny that there are pleasures of many sorts in other parts of life, but they are of a different

kind, and do not give that real satisfaction, because they are mixed with a certain degree of care. But I think it will be difficult to make a young lady at school to come into my opinion, wherefore I forbear saying any more. Love to my uncle and both my aunts."

26th June, 1755, to his father: "The College tutor is really a mere farce, for now, after a few insignificant lectures on Grotius, we have done for the whole vacation. I applied to Mr. Whisson for his advice with regard to my studies this summer. He has advised me to read Homer's works, and Virgil, and to practise a little in common arithmetic in order to understand algebra when we are called to lectures in it—things that, were it not for the name of a university and the sake of being abroad, might have been done to as good effect at home! My uncle William, in a letter I received from him by Mr. Bradshaw, informs me that the Birches and Geo. Kenyon were setting out for Manchester. Pray my service to them and their respective families. Mr. Bradshaw's were so kind to drink tea with me on their return, and I got Dr. Hooper to give them the meeting."

July 3, 1755, to his father: "Dr. Mason returned to College last Sunday after a month's absence. I hope the Vice-Master and he will stand my friends upon important occasions. At present they take no particular notice of me. Dr. Hooper is very civil, and seems pleased with my behaviour in College. I met him the other day, and he said he hoped to see me at breakfast with him sometimes, for, says he, you are a chapel-riser, that was his expression. He desired his compliments to you in every letter. Last Tuesday was the commencement, when I went into the Senate House and saw the useless ceremonies (at least in my case) of conferring the several degrees. I hear that Mrs. Rivington is got to London, and intends to be at Cambridge at Newmarket Races."

July 18, 1755, to his father: Last Saturday sevennight, we freshmen that were left in College were taken by our lecturer into the Senate House to be matriculated, so that I may now

fairly call myself a member of the University. It is certainly a wrong thing to administer such an oath to young students, when it is well known that the most regular man that ever was admitted never kept it inviolate. Byrom's conscience was so very tender that he went out of the way and evaded it, but, as he does not intend to take any degree here, they will dispense with his conformance. He is gone down with Wroe from College for some time. I met Dr. Vernon of Bloomsbury in your solicitor's. He knew me, and inquired after you, and sends his compliments to you ; he called here on his way to Orwell, his College living. Our Master's gift of Sir Isaac Newton's statue is just fixed up. He is set out at full length looking towards the sun with a prism in his hand. It is greatly admired by the connoisseurs of the art. It seems, indeed, an excellent piece of workmanship, and is a great ornament to our chapel. Young Edwards, of King's College, came to me the other day. He had received a letter from his uncle, the Master in Chancery, who desired him to come to my rooms to inquire how you got home—a very kind act. My aunt's health will not permit of a visit to Ardwick. She is now at Lady Williams's in hopes that change of air may be of service to her."

August 7, 1775, to his father : "I was sorry to see, in the account of books in the *Gentleman's Magazine* for June, that the dispute between Dr. Byrom and Comberbach was published in London, and that, speaking of the answer in rhyme, he says there is nothing remarkable in it, but calls the reply in blank verse as good an imitation of *Milton* as can anywhere be found."<sup>1</sup>

MAURICE GRIFFITH was a native of Denbighshire, where he was born in 1721, and was said to be of a great clerical family. He was some connection of, and intimately acquainted with, the

<sup>1</sup> Mr. Sutton informs me that the foregoing extracts from the letters of Richard Clowes are apparently taken from a volume containing shorthand copies of letters written by Richard Clowes between 1755 and 1759. This volume is now in the Manchester Free Library (514, E. 51).

Rev. John Griffith, D.D., Rector of Prestwich (1752-1763), and Rector of Eckington in the county of Derby, but the exact relationship was unknown to my informant. The Rev. Maurice Griffith was Rector of Handsworth, near Sheffield, in 1763, but I have not learnt his history.

Maurice Griffith was educated at Manchester Grammar School, matriculated at Jesus College, Oxford, and proceeded B.A. 1744, M.A. 1748, B.D. 1763, D.D. 1763.

Mr. Finch Smith said that he attended the earlier anniversary meetings of the old scholars. (*School Register*, vol. i. p. 143.)

He was elected, whilst Curate of St. Anne's, Chaplain of the Collegiate Church, November 16, 1756, in the place of Mr. Shrigley (*Chapt. Reg.*, vol. ii.), and in July, 1765, was elected Fellow of the College in the place of Mr. Richard Clowes. (*Ibid.*)

He was appointed a Surrogate of the Chancellor of the Diocese 26th March, 1762.

In 1765 he was one of the early subscribers to the Manchester Subscription Library, along with Edward Byrom, Esq., Charles White, F.R.S., Richard Townley, Esq., of Belfield Hall, Dr. Percival, &c. The original shares were 10s. each, and the annual subscription 6s. (Axon's *Handbook of the Public Libraries of Manchester and Salford*, p. 178; 1877.)

He was appointed a Feoffee of Manchester Grammar School about the year 1770, probably before that year, and of Bury Grammar School in 1775, which office he held until his death. (*Lanc. MSS.*, vol. ii. p. 301.)

In 1773 Dr. Griffith lived at Hunt's Bank, near the Church; and on the death of Mr. Clayton, in the same year, he appears to have been greatly offended by a neighbouring clergyman having offered a bribe to one of the Fellows to secure his vote at an approaching election. The fact seems to have been indisputable, and a "case" was submitted to the first lawyer of the day on the subject, who characterised the attempt to commit simony "most shameful." (*Lanc. MSS.*, vol. xxxvii. p. 126.)

Dr. Griffith seems to have been the Fellow to whom, or to

whose wife, the bribe was offered, and he complains that, in consequence of having refused it, he had incurred the displeasure of the inhabitants of Manchester. (*Ibid.*, p. 127.)

Bishop Keene appointed him Rural Dean of Manchester about the year 1768, and he complained to Bishop Porteus, shortly after he came to the See, that the emoluments of the office went for the most part to the Archdeacon, and that he had many difficulties to encounter in securing his rights, as head of the Rural Deanery. The Archdeacon was Dr. Peploe, who, as Chancellor of the Diocese, also incurred Dr. Griffith's displeasure, and induced the doctor to complain of some irregular proceedings, which probably arose out of some of the many offices which the great Whig dignitary held in plurality. Bishop Markham only escaped Dr. Griffith's petition against the Warden's "arbitrary proceedings" by being translated to York; and it was one of Bishop Porteus's first troubles to find that the Warden of Manchester was unpopular in the Chapter House of his Church. It is probably a favourable feature in the case of the venerable Archdeacon, that Mr. Speed, the Deputy Registrar of the Diocese, declined to be regarded as the ally of Dr. Griffith, who thought that his clerical opponent had displayed great cleverness in getting his preferments, but that all other merit was disassociated from them. It is to be hoped that the Welsh doctor did not turn an evil eye on his aged brother's good fortune, but it is clear that he did not think the best man had been preferred, and that his father and the Crown had only a limited circle to choose from, when chancellorships, archdeaconries, wardenships, stalls, rectories, &c., were heaped upon one man. It was no doubt thought that Peploe would be useful if promoted, and Griffith was found troublesome, not being promoted in the same extravagant manner. The system of patronage in this century was, like the simony case, "most shameful." (See *Letters*, vol. xxxvii. pp. 127-8.)

Dr. Griffith was in the Commission of the Peace for the county, and generally acted in and before 1790-4

He professed a great regard for literature, and was said to be a good scholar. His letters are distinguished by their classical quotations. I suppose he was a loquacious man, as it was said of him "he may keep the secrets of the Chapter House; but he does not keep *silence*, according to his oath as a Fellow." (Canon Wray.)

His early life had not, probably, been spent with much regularity, and there is some evidence that in his latter years he might have lived more abstemiously; but the habits of the times were not in unison with the views of Herbert and Heyrick, and the Church was "wounded in the house of her friends." He was instituted to the Rectory of St. Mary's, February 19th, 1794, on the death of Mr. Assheton. (*Chap. Reg.*, vol. ii.)

The Rev. Dr. Griffith died February 24th, and was buried in the Collegiate Church, March 1st, 1798, in his 77th year. He married Miss Philipps of Chester, by whom he had three sons: (1) The Rev. John Griffith (see *post*). (2) Evan Griffith, admitted of Manchester Grammar School, January 11, 1770; present at the anniversary meeting in 1784 (*School Reg.*, vol. i. p. 157), but disappointed all his father's expectations, and died in a cellar without a friend, a rake and a spendthrift. (3) The Rev. Griffith Griffith, M.A., in holy orders, but without preferment (although Canon Wray thought he had the Rectory of St. Mary-le-Bow, London, and, if so, he was living in 1793.) He was engaged to be married to Miss Thorneycroft of Thorneycroft, in Cheshire, and the marriage articles were prepared, the wedding day fixed, and the friends invited, when he was taken suddenly ill, and died before the nuptials. (Mr. Mangnall.) These three young men were all possessed of good abilities, fine looking, very popular in Manchester, but their general habits may be discovered by the sad description given of their father and themselves by a Manchester wit of the last century—"The Rev. Dr. Eli and his two sons, the Revs. Hophni and Phineas." (*Ibid.*)

JAMES BAYLEY, son of James Bayley, jun., Esq., and of his wife Ann (not Elisabeth, as printed by Sir Oswald Mosley, *Family Memoirs*, pp. 35, 48), daughter of the Right Rev. Samuel Peploe, D.D., Bishop of Chester, was baptised at St. Anne's Church, Manchester, February 28th, 1739-40. He was descended from an old mercantile family in Manchester, his grandfather, James Bayley, having been seized by the insurgents of 1745 and detained as a prisoner until the levy of £2,500, which they demanded, was paid. (*Byrom's Remains*, vol. ii. p. 399.) His father was in the Commission of the Peace for the County, and Registrar of the Diocese of Chester, and in 1757 filled the office of Sheriff of Lancashire. At his death, in November, 1769, it was said that "in him were united the good Christian, the affectionate husband, the tender parent, and the sincere friend." (*Harrop's Mercury*.) His widow only survived him about a fortnight, and died "after a tedious illness."

Mr. Bayley was admitted a pupil of the Grammar School, Manchester, October 20th, 1748. (*School Reg.*, p. 31.) On the 17th October, 1762, he became Hulmean Exhibitioner, and graduated at Brasenose College, Oxon., B.A. 1762, M.A. 1765.

On the 29th July, 1765, he was elected one of the Chaplains in the room of the Rev. Dr. Griffith, promoted (*Chapt. Reg.*, vol. ii.); and on the 14th October, 1773, he was elected Fellow of the College on the death of the Rev. John Clayton. (*Ibid.*) Although Dr. Griffith was so strongly opposed to Mr. Bayley's uncle, the Warden, he appears to have voted in the Chapter House for the election of his nephew. It seems to have been an unusual proceeding on the part of the Episcopal visitor to require Mr. Bayley, on his election as Chaplain, to take an oath "to visit the sick, administer the sacraments, and do all other divine services in the College and Parish of Manchester as Chaplain, or Vicar, and serve in the Church of the College daily, except when he has a Dispensation from the Warden and Fellows." (*Ibid.*)

He was instituted to the Rectory of St. Mary, Manchester, on the 28th March, 1764, on the presentation of the Warden

and Fellows, in the place of the Rev. Charles Downes. (*Chapt. Reg.*, vol. ii.)

He married February 12th, 1771, at the Collegiate Church, whilst Rector of St. Mary's and Chaplain of the College, Frances, daughter and co-heiress of Richard Broome of Mile End, near Didsbury, Esq., who was described in the newspaper of the day "an agreeable young lady with a large fortune." She was baptised at St. Anne's Church, June 27th, 1744.

In 1797 he resided at Withington. In executing College leases he was often "proxy for the Warden." His own family held lands of the Chapter, and in 1757 Mr. Daniel Bayley had a lease granted. (Greswell's *MS.*, p. 219.)

Mr. Bayley died November 13, 1808, aged 69 years, being described briefly in a local newspaper, "a divine and a gentleman."

He had long suffered from gout and rheumatism, was lame many years before he died, and was buried in the Collegiate Church with his ancestors. The record in the *Register Book* is simply—"The Rev. James Bayley, aged 68, November 17, 1808."

His widow survived him ten years, and was buried in his vault June 6, 1818, aged 74 years.

He has been described as being rich, charitable, and respected by all, his social and personal accomplishments being rarely equalled. (Miss Whitehead, Mr. Mangnall, &c.)

Miss Atherton said he was a courteous man, of a quick but pacific temper, and not seldom succeeded in reconciling men who were irascible and disposed to be rancorous. It is not often, perhaps, that "quick tempered" men prove successful arbitrators. He does not appear to have taken a very active part either in Church or civil affairs, but was a sort of "clerical squire," with Erastian views.

He said "Bishops and Curates" seldom came together except in the Prayer Book, and then it is said to be "a great marvel"—an observation which might have been expected rather from a Curate than from the grandson of a Bishop (Mr. James Mangnall, 1849), and, if true in his day, it is no longer so.

Mr. Finch Smith records that Mr. Bayley felt much interest in the welfare of the Grammar School at which he had been educated, and frequently attended at the anniversary meetings of the old scholars. In 1787 he filled the office of steward with Peter Kyffin Heron, Esq., M.P. (*Reg.*, vol. i. p. 31.)

There was something peculiar in Mr. Bayley's will. He had written his last bequests upon scraps of paper from time to time, and all legal requirements seem to have been omitted, so that it became difficult to know what his will really was, and what parts had been cancelled and what ought to be proved. He had been indifferent, probably, on the subject of money, and no one had cared to advise him. The first date is 15th December, 1792, and he merely gives his name—"James Bayley of Manchester, clerk. To Frances Bayley, one of the best of wives, all moneys, bills, &c., by me and due to me; the interest of £2,500, her marriage portion; the lease of my house in Midgefield (or Ridgefield) for her life; my chaise, &c., and such parts of all my furniture in both my houses at Withington and Manchester as she pleases; all the plate was her brother's or mine to her for her life. I give my brother John Bayley, on account of his many infirmities, all my real and personal estate for life after my wife's death. Personality to the children of my sisters Rasbotham, Ward, Mosley, Walker, sister-in-law Bayley, and my nephew of marriage of my wife, Robert Feilden, and to my sister Lever the like proportion with a nephew or niece. My estates to be sold, and Mr. Robert Feilden of the Inner Temple, and Mr. Rasbotham of Birch House, merchant, trustees for that purpose, on the death of my dear wife and brother John. My books, except such as my dear wife selects, to my nephews Dorning Ramsbotham, Thomas Ward, and John Peploe Mosley, and to the same share and share alike, my sermons and several others put into my hands by Dr. Peploe just before his death, and by Mr. P. Birch, after his death. Wife and Robert Feilden of London, executors." Signed and witnessed, but only a rough draft, in the handwriting of the testator.

Dec. 19, 1792 : My brother to take only with sisters, as he has sunk his property and has a considerable annuity thereby.

Oct. 13, 1795 : My wife's sister, Miss Broome, has moneys of mine and Jones, the banker, available to pay my debts.

Oct. 9, 1798 : An unimportant codicil.

On the 5th Dec., 1808, the will was proved by Mrs. Bayley and Robert Feilden, Esq.; the Rev. John Griffith, clerk, of Manchester, and William Goodier, of Withington, butler, deposing to the handwriting of the Rev. James Bayley, the testator.<sup>1</sup>

MR. JOHN GRIFFITH, eldest son of the Rev. Dr. Maurice Griffith, Fellow of the Collegiate Church, was born whilst his father was one of the Chaplains, in 1759. He was admitted a pupil of the Grammar School, February 4, 1767 (*School Reg.*, vol. i. p. 142), and afterwards matriculated at Jesus College, Oxford, where he graduated B.A. March 23rd, 1781, M.A. July 8th, 1786.

On the 2nd January, 1787, he was nominated by the Warden and Fellows to the Perpetual Curacy of Blackley, vacant by the preferment of the Rev. Peter Haddon, who on the 24th Dec., 1786, had been elected Vicar of Leeds. Mr. Griffith's nomination was not unanimous on the part of the Chapter, as he only secured the votes of Dr. Assheton, the Warden, Thomas Ayns-cough, Maurice Griffith, and James Bayley, three of the Fellows : Mr. Richard Assheton, the Senior Fellow, not recording his vote in Mr. Griffith's favour.

On the 23rd April, 1789 (and not in 1790 according to the notice of him by Mr. Finch Smith in the *Grammar School Reg.*), he was elected Chaplain of the Collegiate Church in the place of the Rev. Richard Millward (*Chapt. Reg.*, vol. ii.) ; and on the

<sup>1</sup> An interesting and exhaustive narrative of the family of Bayley of Manchester and Hope, by Mr. Ernest Axon, is published in the seventh volume of *Transactions of the Lancashire and Cheshire Antiquarian Society*, 1889, founded to some extent on a *MS.* pedigree compiled by the Rev. Joseph Hunter, now in the British Museum, and on other available sources of information.

18th November, 1793, Fellow, *vice* Aynscough deceased. (*Ibid.*;  
*Gent. Mag.*, vol. lxiii. part 2, p. 1219.)

In this year he was in the Commission of the Peace for the county, and acted in the Manchester division along with his father.

It is said that John Griffith and Mr. Michael Bentley were removed from the Commission of the Peace owing to some want of energy or defect of duty during a political disturbance in Manchester. (Mr. Mangnall.) In the *Gent. Mag.*, November, 1873, is an article by Mr. Blanchard Jerrold on Thos. Walker and some political celebrities of Manchester in the latter part of the eighteenth century. Mr. John Griffith's conduct as a magistrate is placed in an unfavourable light, and his attempts to suborn evidence against Walker are named; and it is added "Dunn, who was kept as nearly drunk as possible by order of the Rev. Justice Griffith, went through with his infamous task." Walker was tried for sedition at Lancaster in April, 1794, but acquitted.

His election was the result of family interest, and some of his proceedings startled the sedate part of the Church people in Manchester and awoke solemn thoughts. A short time before Mr. Griffith's election to these responsible offices, Bishop Warburton (disappointed of the see of London), preaching before the Court, dared with more truth than courtesy to say that *all* preferments were bestowed on the most illiterate and worthless objects (Watson's *Life of Warburton*); and speaking of the Church of his day (1750-1779) observed, with too much severity, that "she is now under all the marks of a total decay, her top scorched and blasted, her chief branches bare and barren, and nothing remaining of that comeliness which once invited the whole continent to her shade. The chief sign of life she now gives," continued the Bishop, "is the exuding from her sickly trunk a number of deformed funguses, which call themselves of her, because they stick upon her surface, and suck out the little remains of her sap and spirit." (*Ibid.*) And yet Warburton

bitterly opposed the “funguses”—Wesley, Clayton, Byrom, and all the great revivalists !

After his election to a Fellowship, Mr. Griffith removed to Manchester, and assigned the charge of Blackley to an assistant curate, with a stipend of £50 a year. (*Hist. Manch. Gr. School*, p. 142.)

He was a frequent attendant at the anniversary meetings of the Grammar School, where he had been educated. On the 8th October, 1794, at the annual symposium, the stewards were Samuel Clowes, Esq., deputy for John Sedgwick, Esq., and Mr. John Thyer ; and the health of the stewards elect, James Hilton, Esq., and the Rev. John Griffith, was drunk, together with the health of Miss Hornby, the Lady Patroness. On the 7th October, 1795, the stewards last-named presided, and amongst the toasts were “Prosperity to Old England and confusion to her enemies” three times three, and then followed, “The Wooden Walls of Old England.”

On the 27th February, 1798, he supported a large and influential meeting of the parishioners of Manchester, convened by the Boroughreeve and constables (John Poole, Esq., the Borough-reeve in the chair), for the purpose of entering into a voluntary contribution towards supporting the exigencies of the State at that juncture. The meeting was distinguished by its respectability, loyalty, and liberality. (Hay’s *MSS.*, vol. H, p. 111.) [Vicar Hay’s *MSS.*, at Rochdale Vicarage.]

It is certain that vital religion formed little part in Mr. Griffith’s creed or practice, and yet by a not uncommon inconsistency there appeared in the Manchester newspapers in the year 1808, headed by “the Rev. John Griffith, and followed by “the Rev. John Gatliffe,” “An Address to the Inhabitants of the towns of Manchester and Salford and the vicinity on the continental war and the unsettled and dangerous state of the country, and urging the people, in language both forcible in expression and sound in argument, to consider seriously the great evils which desolated the nation, viz., *War with Heaven and its God*, by men opposing

Divine Counsels and rejecting the Divine Government in the heart and life." "Will not our prosperity," it was asked, "if we can talk of prosperity separate from God, become unprosperous? Will not," &c. (Hay's *MSS.*)

Mr. John Griffith married at Walton-on-the-Hill, near Liverpool, December 6th, 1785, Frances Louisa, daughter of Charles Evelyn, Esq., of Totnes, in the county of Devon, and sister of Sir Hugh Evelyn, Bart. (he died in 1848 and the title became extinct), a descendant of the celebrated author of the *Sylva*. She was a learned lady, highly accomplished, popular in the best circle of society in Manchester, and the mother of two daughters who survived their father, Martha and Philippa Griffith, who were living unmarried, at Carlisle, about the year 1857.

The Rev. John Griffith died at his house in Fennel-street, the latter end of January, 1809, and was buried in the Collegiate Church, in the Register Book of which is this entry: "1809, Feb. 3rd, Rev. John Griffith, Fellow of this Church, aged 50." Wray succeeded him in his house.

His widow died at Old Brompton, April 4th, 1840, aged 72. She was left in narrow circumstances, and it ought to be recorded, to the honour of her husband's successor in his Fellowship—the Rev. John Clowes—that he allowed her for many years £100 a year, in consideration of her family, position, and excellent character. (Mr. James Mangnall.) When I named this to Miss Atherton she observed, "it was not unlikely, although Mr. Clowes was the last man to wish such an act recorded."

Mr. Corser, the Rector of Stand, recollects Mr. John Griffith. He was a handsome, portly man, but of irregular habits. He will be remembered as having given a title to, and introduced into the Church, the learned William Parr Greswell, who, whilst Curate of Blackley, was brought under the notice of the first Lord Wilton, who appointed him tutor to his only son, who died in early life. Lord Wilton afterwards gave the great scholar the poor perpetual Curacy of Denton, where he died.

I have been told that Mr. Greswell was the son of a flax

dealer in Chester, who was a dissenter, and attended Crook's Lane Chapel (Mathew Henry's Chapel). The son discarded dissent, and, being self-taught, was engaged as classical tutor in his native city, at the Academy of the Rev. Mr. Sellers, where many young gentlemen from Manchester were educated.<sup>1</sup>

In the Chancel of the Collegiate Church, Manchester:—

Sacred to the Memory of Louisa,  
daughter of the Rev. John and  
Frances Louisa Griffith, who  
died Dec. 6, 1790, æt. 2 years and  
7 months. Also of Maurice  
William Evelyn, their son, who  
died Nov. 25, 1792, æt. 10 months.

MR. DORNING RAMSBOTHAM [or Rasbotham], the second and younger son of Dorning Ramsbotham, Esq., of Birch House, near Bolton-le-Moors, who was High Sheriff of the county in the year 1769, and Chairman of the Quarter Sessions at Manchester during many years, and of Sarah his wife, eldest daughter of James Bayley of Mile End, Withington, Esq., and granddaughter of the Right Rev. Samuel Peploe, Bishop of Chester. Dorning Ramsbotham was born May 1, 1767, and had the advantage of being carefully trained by his father, who was a scholar, a poet, and an antiquary. Sculpture, painting, the drama, and archæology all found in him an amateur, and a warm and generous supporter. He left several historical notices of Lancashire intended for a history of the county, half written in shorthand, and not easy to decypher. He was a fair draughtsman, and described well what he saw. Baines has made some use of his *MSS.* in his *History of Lanc.*, and there is also a biographical sketch of him. (Vol. iii. pp. 42-4.) His portrait is also engraved there. The eye and forehead indicate talent, but the expression

<sup>1</sup> Notices of Mr. W. P. Greswell and his two distinguished sons are to be met with in the *Dictionary of National Biography*, vol. xxiii.

is rather gloomy, and the compressed lips denote severity and decision. One of his poems is published in the *Manch. Gr. School Reg.*, with Notes, dated November 25, 1782 (vol. i. p 190 *et seq.*), and some others are in my possession. He was 50 years in the Commission of the Peace, also Chairman of the Quarter Sessions 25 years, and had the reputation of being a better lawyer than his relative, Tho. Butterworth Bayley, Esq., who was, however, a better speaker and a popular man. Dorning Ramsbotham, jun., was entered a pupil of the Grammar School, Manchester, 13th January, 1774, under the Rev. John Darbey, and afterwards became a favourite with Mr. C. Lawson. He was entered of Brasenose College, Oxford, and obtained the School Exhibition. He proceeded B.A. 14th January, 1788, M.A. 11th October, 1790, and in 1788 was nominated a Hulmean exhibitioner. His father wrote the Persian tale, in poetry, called *Ali Bey*, for recitation on the annual day in Manchester School, and young Dorning delivered it to an appreciative audience.

A man of Mr. Ramsbotham's mark could hardly say of preferment as Falstaff said of his honour: "If it comes, it comes unlook'd for, and there's an end." The preferment came soon. On the 22nd November, 1793, he was elected Chaplain in the room of the Rev. John Griffith (*Chapt. Reg.*), and on the 31st January, 1794, Fellow of the Collegiate Church, on the death of the Rev. Richard Assheton. (*Ibid.*)

In September, 1795, he was nominated to the Perpetual Curacy, now the Rectory of St. Paul's, Manchester, on the death of the Rev. Charles Ethelstone, B.A., and probably vacated it for the Rectory of St. Mary's, to which he was instituted June 29th, 1798, on the death of the Rev. Dr. Griffith.

On the 12th October, 1795, he married at Llandilo, in the county of Carmarthen, Sarah, daughter of George Barton of Manchester, gent., and by her had issue one child, Dorning, baptised at the Collegiate Church, January 6, 1797, and who died October 6th, 1802, aged six years, and was buried at St. Mary's Church.

Mr. Ramsbotham, who had long suffered excruciating agonies from gout, died suddenly of that disease on the 18th July, 1804, aged 37 years, and was buried at St. Mary's.

His widow afterwards married Mr. Lloyd of Bryngelly, North Wales, and had issue. She was living in 1850. (Mr. Mangnall.)

His niece Frances, wife of Matthew Lyon of Higher Broughton, Esq., fourth son of the Rev. James Lyon, Rector of Prestwich, has a very finely-painted oil portrait of him.

He was a very respectable clergyman, of unaffected manners, polished address, and of becoming consistency of character, which, I have been told, endeared him to many of his congregation at St. Mary's, and rendered him in his day a successful, although neither a learned nor eloquent, parish priest. (Miss Whitehead, 1845.)

His brother Peter married Dorothy, daughter of the Rev. John Lever of Alkrington, and niece of Sir Ashton Lever, Kt., at Prestbury, 11th May, 1803, and died the 2nd December, 1829, aged 66, leaving issue two sons and two daughters. The eldest son, Dorning, married at St. Oswald's, Chester, April 9th, 1835, Eliza Frances, daughter of the Rev. Roger J. Jacson, Rector of Northenden, and niece of Mr. Leche of Carden Park. He sold Alkrington Hall to the Lees of Oldham. Peter, the second son, was Private Secretary to the first Earl of Ellesmere in 1835.

Fanny, sister of the Rev. Dorning Ramsbotham, the Fellow, married at Dean, April 9, 1804, William Gray of Darcy Lever, Esq., and was mother of Lieut.-Colonel Gray, M.P. for Bolton-le-Moors, 1857.

MR. JOHN GATLIFFE, who was born in Manchester, and baptised at the Collegiate Church, May 19, 1763 (*Reg. Book*), was the eldest of the six sons of James Gatliffe of Manchester, Chapman, or, as described in the *School Register*, "tradesman," and of his wife Mary, daughter of . . . Rogers, and grandson of John Gatliffe of Manchester, merchant, who was buried at St. Mary's Church in that town, April 2nd, 1774, aged 71 years, one

generation of his family having been settled in Manchester before him, which had probably migrated from Leeds.

He was admitted as a scholar of Manchester Grammar School, January 16, 1771 (*School Reg.*, vol. i. p. 164), and matriculated at Brasenose College, Oxford, where he proceeded B.A. 11th November, 1785, M.A. 12th May, 1789. Whilst Curate of St. Mary's, Manchester, Mr. Gatliffe was appointed Clerk in Orders at the Collegiate Church in the year 1792, and on the 3rd February, 1794, was elected Chaplain (and not Clerk in Orders, according to the Rev. T. Finch Smith, *ibid.*, p. 164), in the room of the Rev. Dorning Ramsbotham (*Chapt. Reg.*, vol. ii.); and on the 12th March, 1798, was advanced to the dignity of Fellow in the place of the Rev. Dr. Griffith, deceased. (*Ibid.*) There were in the Chapter House two votes for him and two against him, and the probability was that there would be a lapse to the Crown, when it was discovered that Lord Stanley, M.P. (as he was styled), had already applied to Mr. Pitt, and had obtained the promise of the Fellowship for Mr. Gatliffe, which led to the Chapter electing him. This circumstance he related to the Rev. Dr. Parkinson, from whom I had the fact.

He was a very loyal man, and a strong supporter of Mr. Pitt's Government and of his political principles through life. In February, 1798, he had done much to promote a public subscription in aid of the exigencies of the State, and himself subscribed £50 towards the fund, which was liberally supported by Robert Peel, Esq., M.P., and other influential commercial men in and around Manchester. (Hay's *MSS.*, vol. H, p. 112.)

In June, 1801, Mr. Gatliffe preached "a suitable and pathetic sermon, to the fullest congregation ever assembled in the Collegiate Church on such an occasion," on the death of Richard Hall, Esq. (son of Richard Edward Hall, Esq.), Surgeon to the Royal Manchester and Salford Volunteers, whose remains had been interred in the Derby Chapel with military honours and a public funeral a few days previously. Mr. Hall was a popular man, and died at the early age of 49. It may be named that his father

was of the Hermitage, in Cheshire, who died at the age of 90, universally beloved, September 13, 1793, having been one of the Founders of the Infirmary, and many years one of its surgeons. His daughter, the sister of this friend of Mr. Gatliffe, Miss Frances Hall, died 11th June, 1828, aged 84, and bequeathed £60,000 to the Infirmary and other public charities in Manchester.

In December, 1804, Mr. Gatliffe was appointed by the Chapter to the Rectory of St. Mary's, Manchester (*Gent. Mag.*, vol. lxxiv. part 2, p. 1253), which he held until his death.

In 1807, Lord Howick's Bill for the Relief of the Roman Catholics excited great alarm throughout the nation, and the King's determination to maintain the Reformed Protestant Religion against the measure of his late ministers, led to addresses to His Majesty from all parts of the kingdom in support of the Royal Prerogative. The Address from Manchester, which proceeded from a large meeting, held at the Bull's Head Inn, on the 27th April, 1807, was written by Mr. Gatliffe, who had been requested to prepare it along with other gentlemen, viz.—Rev. C. W. Ethelstone, the Rev. Samuel Hall, the Rev. Thomas Stone, Dr. Foxley, Dr. Bardsley, and others. The Address was presented to His Majesty through the Chancellor of the Duchy of Lancaster, and, as might have been expected, was very graciously received. (Hay's book marked G, p. 218.) The Address stated that His Majesty's loyal subjects "approached him with sentiments of the most profound veneration, and with emotions of the warmest gratitude. To our gratitude your Majesty has long established your claim by the affectionate and paternal solicitude with which you have uniformly watched over the real interests of our Church and State, to preserve them in their integrity inviolate. And the conscientious, the dignified firmness which you have recently opposed to the adoption of measures that seemed to menace the best and dearest privileges of your Protestant subjects, eminently commands our veneration. To these principles, for the express continuance of which the

sceptre of these realms was entrusted to the charge of your Royal House, your Majesty has evinced your determination to adhere, with the fidelity of a Christian and the honour of a King. We, therefore, thankfully and piously acknowledge the superintendence of a Divine Providence in having placed under your protection that structure of Ecclesiastical and Civil Polity which our ancestors projected in their wisdom and cemented with their blood." (*Ibid.*, p. 219.) From such strongly enunciated sentiments it may be inferred that Mr. Gatliffe was not disposed to relax the penal laws against the Roman Catholics, and that he regarded with real veneration the wisdom of our ancestors who enacted laws to remain as the fixed and unalterable bulwarks of our constitution in Church and State. He lived, however, to discover that a just and enlightened toleration was neither acceptable to the Roman Catholics, nor considered to be conducive to the welfare of the country; and that men of the school of Mr. Pitt, and not of Mr. Fox, swept away all the barriers which had been erected for the preservation of the English Church, and admitted her inveterate foes to exert their united efforts for her destruction.

In 1801 Mr. Gatliffe was appointed one of the Stewards for the Grammar School anniversary; and on the 6th October in the following year, being unable to preside, his substitute was Joseph Thackeray, Esq., and the lady patroness was Miss Eliza Philips. There was great hilarity at the meeting, eighteen toasts being drunk, with an additional one—"Prosperity to the school meeting in London."

It was about this time that a report reached Manchester that the life of Napoleon Bonaparte had been attempted, and that a bullet had pierced his *hat*. Mr. Gatliffe mentioned the report (which had just arrived) from the pulpit of the Collegiate Church, and under some excitement, and probably swimming with the stream, he startled at least some of the more sedate members of the congregation by adding with a peculiar emphasis—"I wish it had pierced his *heart*!" (Rev. W. J. ffarington.)

On the 3rd November, 1807, he was presented to the Perpetual Curacy, now the Rectory, of Didsbury, by the Rev. Henry Browne, the patron, and he resided here for many years, as the place was contiguous to Manchester, and at that time part of the parish. His wife was in the habit of calling his house at Didsbury "her Hermitage," and there is little doubt that it possessed few attractions to her, as her husband did not always seek his happiness in domestic ties and in home life. He resigned the living of Didsbury in the year 1840. (Booker's *Hist. of Didsbury*, p. 63.) I knew his nephew, the Rev. B. W. Pullan, who was his Curate here, and in 1830 I met Mr. Gatliffe at Mr. Pullan's house. In 1808 he promoted a very earnest and appropriate "Address to the Inhabitants of Manchester and Salford" on public immorality, and exhorted the people to live in accordance with their profession as Christians. This "Address" was published, and his name follows that of the Rev. John Griffith. I was told by the Rev. John Piccope, Vicar of Farndon, that this excellent paper was written, not by those who ushered it into the world, but by the Rev. Dr. Cornelius Bayley, a very distinguished Hebrew scholar, and the head of the Evangelical school of thought in Manchester, but little regarded by the clergy of the Collegiate Church. His daughter married Mr. Piccope.

In 1814 a plan was sketched for the formation of a "Church of England Repository" precisely similar in its leading objects to the Christian Knowledge Society, for the benefit of the poor of Manchester and Salford. Prayer Books, Homilies, Tracts, and Church works were to be circulated amongst the half educated and poor at small prices, in order to counteract those great evils prevalent in populous commercial towns—ignorance, sensuality, and religious error—and the Christian Knowledge and Prayer Book and Homily Societies were to furnish the sole materials. A dépôt was to be opened and fitted up in Manchester for this purpose, and whilst large donations and annual subscriptions were readily obtained from a considerable number of the clergy, including Dr. Blackburne the Warden, Mr.

Ethelstone and Mr. Clowes the Fellows, it is somewhat remarkable that Mr. Gatliffe was not one of the supporters of this excellent plan. (Hay's *MSS.*, vol. G, p. 27.)

In March, 1816, he did not unite with the Fellows Mallory, Clowes, and Ethelstone, in joining many of the wealthy parishioners in a Requisition to W. J. Edenser, Esq., the Boroughreeve of Manchester, J. Heygate, Esq., the Boroughreeve of Salford, and the constables of the two towns, not to call a public meeting, as they had been requested by a large body of the parishioners, to petition Parliament against the renewal of the Property Tax under any shape or modification whatever. On the 4th March the authorities declined to call the meeting, and the clergy, who were favourable to the Tory Government and Tory measures, were not spared by their opponents. (*Ibid.*, p. 418.)

My old and early friend, the Rev. W. J. Flarington, M.A., Vicar of St. James's, Rochdale, was Mr. Gatliffe's Curate at St. Mary's, Manchester, and long his personal friend. Mr. Flarington told me that Gatliffe in his early years had no curate at St. Mary's, but took all the duty himself, the morning service commencing at 10 a.m., and that he hurried away from St. Mary's to the Collegiate Church to preach the sermon there a little after twelve o'clock, and so great was his popularity that a large part of his congregation followed him, which occasioned some inconvenience at the Collegiate Church, but, as the Warden was seldom present, and Gatliffe ruled the rest of the body, the parishioners submitted. Joshua Brookes called him an "itinerating preacher" and a "spiritual vagrant," which Gatliffe resented, and Joshua, who never despaired of preferment, had to succumb.

Mrs. Siddons told Colonel Holland Ackers of Salford that she feared she did not go to the church to say her prayers, but to hear Mr. Gatliffe say the Lord's Prayer before his sermon; his natural graces of oratory, and fine sonorous voice, being the subjects of general panegyric, although his ordinary elocution was not ready. Mrs. Siddon's praise was deemed fame, and the compliment was not forgotten either by Manchester, or by Mr.

Gatliffe. Mr. Finch Smith observes that Gatliffe was, in his day, admired and followed as an eloquent preacher. (*Grammar School Reg.*, appendix, p. 236.) Mr. James Crossley adds, deeming this faint praise only: "He was highly distinguished as a preacher. I remember hearing him, and thinking his voice and delivery very fine. I was not so much struck with his matter." (*Ibid.*)

He told Mr. Pullan that "a Preacher should always aim to interest, instruct, and warn his parishioners." His voice and accent were expressive, nor was his countenance lost upon his audiences; and if his sermons were popular, it was not because they were remarkable for originality or talent, and they were popular, because they did not rise above the intelligence of his hearers. Dr. Parkinson, Mr. Gatliffe's contemporary as a Fellow, told me that Mr. Gatliffe was a man of strong natural sense, great vigour of understanding, and decidedly the cleverest man of his day in the Chapter. His habits of business and knowledge of the world were acknowledged by his colleagues. He never hesitated to say bold things to men in authority, and was long feared by some of his superiors in Manchester. One frosty morning he observed, with much dryness of humour, to Warden Herbert, whose manner was distant, and who had just come from his Yorkshire living, "A bad time, Mr. Warden, for fox-hunting." The dignified ecclesiastic coolly replied, in a curt tone, as he turned away, "I have long discontinued it."

Wray once came into the Chapter House, rather pompously, or in a manner not becoming his position as a Chaplain, and attempted to overrule something which Mr. Gatliffe had appointed. "Sir," said the ruler of the synagogue, sharply turning to the Chaplain, "You exalt yourself above your Fellows." On another occasion when one of the Chaplains, perhaps Joshua, said that something required by Gatliffe was contrary to reason, the Fellow replied: "Like King Sigismund, I am above reasoning; remember, I am your master."

In February, 1817, the Prince Regent was attacked as he was

returning from opening the session of Parliament, and the atrocious circumstance furnished Manchester and other loyal towns with an opportunity to present an Address to the Prince expressing the deep feeling of horror with which the inhabitants contemplated the treasonable and atrocious attempt, and fervently trusted that all who were implicated in its guilt might be speedily discovered and brought to exemplary punishment. They also renewed the assurances of their inviolable attachment to the Constitution, and to the person of His Royal Highness, as well as of their unfeigned veneration for their afflicted Sovereign and his illustrious house. As might have been expected, the Address, probably drawn up by, was warmly supported by the Tory Fellow, Gatliffe, and the rest of the Chapter.

At this time the Collegiate Church was not in very good repute in Manchester, as its members were warm politicians, their revenues exaggerated, and their Fast-days few. "A View in Manchester," published in Cowdroy's *Gazette*, 14th February, 1818, thus refers to the Collegiate Church and her clergy :

Her glittering vanes here lifting high,  
Old alma mater meets my eye,  
In sullen majesty :  
Where reverend Fellows on her wait,  
To preach and pray—in pomp and state,  
And talk of charity !

Just opposite, two houses are,  
(Where other fellows drown their care  
In porter, beer, or wine)

And children on the tombstones play,  
While thoughtless mortals vain and gay  
The gloomy pathway tread ;  
There wedding-folks with cheerful looks  
Trip lightly : there good Master Brooks  
Inters the peaceful dead.

During the political outbreak in 1819 on the subject of Reform in Parliament, Mr. Gatliffe seems to have been less conspicuous than some of his colleagues, and consequently escaped much of the personal odium which their patriotism and loyalty brought upon them. His views, however, were unchanged, and he said to a friend and neighbouring magistrate (Richard ffarington, Esq.), in a letter dated June 5, 1819: "All opinions at this moment have a strong tendency to run into extremes, both in politics and religion, and nothing is less unlikely than that we may live to see politics end in revolution, and religion in fanaticism. Every day there is less room for men of moderate opinions. They exist, but they carry no weight. And it must be admitted that taxation is ponderous, and that the middle class are likely enough to fall into the state of the lower, and the lower into a state of starvation. But what can Reform, or any of the other nostrums of political agitators do here? We are suffering from the effects of the late war and bad harvests, and must wait patiently until the tide turns. It is absurd to attribute such calamities to borough-mongering and the Bourbons." (In the possession of Rev. W. J. ffarington.)

I think it was a year or two before he died that I saw a lame and feeble old man, muffled up as an invalid, and, moving heavily, get out of a stage coach opposite the Roe-Buck Inn, in Rochdale, on his way from York to Manchester. I was waiting for a carriage to accompany Mr. Parkinson, also a Fellow, to his small living of Whitworth, and was much interested when I found that the traveller was Mr. Gatliffe. He told Mr. Parkinson that he had passed a severe winter, and had suffered much from his old complaint, a disease of the heart, and that he had left home against the advice of his doctor. At this time he disliked Manchester, was unpopular there, and had not resided for many years. The crowd gathered around the coach, and the noise and commotion evidently affected the old man. He said to Mr. Parkinson: "I don't like all this bustle, but I am never more alone than in such a crowd, although glad to get out of it."

He died suddenly at Brinkworth Hall, near York, on the 23rd November, 1843, in his 81st year.

His wife died before him, and he left no issue.

It was said that he had been entangled in bonds not recognized by the Church, and that the lady, whose caprices were the subject of much vulgar scandal, received £5,000 at his death. (Mr. James Mangnall, 4th May, 1854.)

Mr. Gatliffe had a brother in holy orders, the Rev. James Gatliffe, baptised at St. Anne's, Manchester, September 20, 1766, admitted to the Grammar School 18th January, 1773, afterwards in the militia, took holy orders, and was presented to the Curacy, now Rectory, of Gorton, through the influence of his brother [and was also incumbent of St. Thomas's Chapel, Heaton Norris].

Mr. James Gatliffe edited *Wogan on the Proper Lessons of the Church*, with a Life of the Author; 3rd ed., London, 1818, four volumes, 8vo. This work was very favourably received, and yet it involved him in difficulties which led to his publisher imprisoning him. The Bishop of Chester sequestered his benefice of Gorton, and he was ruined. On his liberation from prison he published a statement of his case, and fiercely assailed the Bishop, and also his brother, the Rev. John Gatliffe, for what he was pleased to consider their unfeeling conduct towards him, in a pamphlet entitled *A Firm Attempt at Investigation; or the Twinkling Effects of a Falling Star to relieve the Cheshire Full Moon.* Manchester, 8vo, 1820. 1s.; [and in addition, he published *Observations on the Life and Character of George Canning*, delivered in a discourse at Gorton Chapel. See *Dict. of Nat. Biog.*, vol. xxi. p. 67.]

He died at Gorton in 1831. (See Booker's *Didsbury*, p. 191.)

MR. CHARLES WICKSTED ETHELSTONE, son of the Reverend Charles Ethelstone, M.A., by his wife Margaret, daughter of Jeffrey Hart of Salford, gent., and of his wife Margaret, sister of the Rev. Richard Assheton, M.A., Fellow of the Collegiate Church, Manchester, was born March 24th, and baptised at St. Paul's Church, in the same town, April 5, 1767.

His father was of Queen's College, Cambridge, M.A. 1758, some time Incumbent of St. Paul's, the founder of St. Mark's Church, Cheetham Hill, and disappointed of obtaining a Fellowship for which he had offered money.<sup>1</sup> (See *Lanc. MSS.*, vol. xxxvii. p. 127.) He died in the year 1795. These Ethelstones were not descended, as some of them supposed, from the ancient Lancashire family of Eccleston, or Elston, of Eccleston (see *Lanc. MSS.*, vol. xii.), but from Simon Ethelstone of Marbury, in Cheshire, "yeoman" [as he is styled in the Marriage Register],

<sup>1</sup> The following letter from Maurice Griffith to his friend Hugh Speed of Chester, affords the evidence upon which this charge was grounded. It begins by enclosing copy of a letter intended to be sent to Bishop Porteus later on, if the contents were approved, which is as follows :

"My Lord,—As I have the honour to be appointed Rural Dean, and to act under your Lordship in this capacity, I beg to acquaint you that the emoluments of the office go, for the most part, to the Archdeacons. But whatever difficulties they may throw in my way, I hope to surmount *them all by the assistance of my worthy friend Mr. Speed.*

Libenter hoc et omne militabitur  
Bellum in tuæ spem gratiæ.

It would be neglect of duty in me to conceal the arbitrary proceedings of the Warden, and therefore I intended to present a petition annexed to your worthy predecessor, had he continued longer in this Diocese. I had complained of the grievance to him, and his Grace's kind answer was 'that the Warden's offence against the statutes was as I represented it; but that he could not with propriety take notice of the complaint unless it should come to him in a more formal shape,' and in that shape it now begs admittance to your Lordship. I am, my Lord, your dutiful son and servant, Maurice Griffith."

Afterwards, Griffith again addressing himself to his friend, proceeds :

"Herewith you have a vindication of my conduct relating to the elections, and a copy of old Ethelstone's reply, and the original *penes me*; and 'tis for refusing the honest man's kind present I have incurred the displeasure of the good people of Manchester,

Justum et tenacem propositi virum  
Non civium ardor prava jubentur  
Mente qu—solidâ,

a character I should always endeavour at least to preserve. Dr. Dodd offered a bribe and was hanged, old Ethelstone did the same and became his own executioner. Felici quem faciunt aliena pericula cautum !

Your sincere friend and humble servant,  
Maurice Griffith."

on his marriage with Eleanor, only daughter of Richard Wicksted of Wicksted Hall, Esq., at Marbury, November 7, 1727. (*Ibid.*) The estates of the Wicksteds in Cheshire, but near Whitchurch, in the county of Salop, fell to Mr. Ethelstone, on the death of his wife's only brother, who had no issue.

Charles Wicksted Ethelstone became a pupil of Manchester Grammar School, January 13th, 1776, and went from the School to Trinity College, Cambridge, where he graduated B.A. 1790, M.A. 1793.

In 1794 he completed the building of St. Mark's Church, Cheetham Hill, Manchester, which had been left unfinished by his father, and, upon its being consecrated, he was licensed to it by Bishop Cleaver, on his own presentation; and held the living until his death.

In 1801 Mr. Ethelstone was instituted to the Rectory of Worthenbury, in the county of Flint, on the presentation (it is assumed) of Richard Price, Esq., afterwards Sir Richard Puleston of Emral, Bart.

He was also in the Commission of the Peace for the Counties Palatine of Lancaster and Chester; and on the 17th August, 1804, was elected a Fellow of the Collegiate Church in the place of the Rev. Dorning Ramsbotham, deceased. (See *Gent. Mag.*, vol. c. part 2, p. 377.)

Mr. Ethelstone was an early patron of Sunday Schools, and preached, on Whit-Monday, 1805, the anniversary sermon before the schools in the Collegiate Church.

He was Chaplain to the Manchester and Salford Volunteers, commanded by Colonel Sylvester; and in January, 1801, preached in the Collegiate Church "an eloquent and energetic discourse" from Job xvii. 13, 14, on the death of Ensign James Smith White (son of John White of Manchester, wine merchant), who died at the age of 24, and was interred with military honours in the north aisle of the chancel of the Church. The sermon was, probably, not published. Canon Wray said he was a very good preacher, fluent, animated, and earnest in the pulpit, but

his manner was, after all, "singular." I did not learn in what the singularity consisted, nor how it was evinced. (January 17th, 1851.)

On the 3rd October, 1804, he acted as Steward (his colleague being James Wild, Esq.) of the Grammar School anniversary, Miss Ann Kearsley being the lady patroness, and Thomas Lowten, Esq., the Recorder, vice Lord Alvanley, deceased. He frequently attended these scholastic gatherings, and always entertained a high regard for his old master, Charles Lawson, M.A., and was one of the committee appointed to erect a monument to his memory in October, 1807.

In April, 1807, he was on a committee to draw up a Loyal Address to the King from the parishioners of Manchester.

In 1809-10 no one was more influential than Mr. Ethelstone (said Canon Wray) in Founding the Jubilee School in Manchester ; and his speech or address on the opening of the charity was printed, framed, and hung up in the parlour of the school, where it remained for 70 years, and (I was told by Canon Marsden) was only removed from its old locality a few months ago (April 27, 1871), on some alterations being made in the building.

In 1812 the Warden, Fellows of the Collegiate Church, and the inhabitants generally, presented a petition to the House of Lords against the Repeal of the Disqualifying clauses of the Acts relating to Roman Catholics. Mr. Ethelstone is said to have written the petition, and conveyed it to the Bishop of Chester for presentation. The petitioners said that their religion laid them under the strongest obligation to tolerate the conscientious persuasions of all sects and denominations of Christians, but that the Roman Catholics had no such claims to toleration, their claims being for political power, and that they, the Roman Catholics, could give no security against the abuse of it. A Protestant King and a Protestant Government were totally incompatible with Romish principles. (Hay's *MSS.*, vol. H, p. 176.)

On the 25th March in the same year, a public meeting was

summoned by Richard Wood, Esq., boroughreeve, and the constables of Manchester, on the requisition of the leading inhabitants of Manchester and Salford, including Warden Blackburne, Mr. Ethelstone, Mr. Gatliffe, Mr. Clowes, Mr. Randall, &c., to prepare a loyal and dutiful Address to the Prince Regent, and to express their ardent zeal for the Government, the Throne, and the Constitution ; but owing to an inflammatory placard, widely circulated, inveighing against the Government, the high price of provisions, scarcity of work, reduction of wages, &c., a riotous mob assembled, consisting of many thousands of people, and in a violent manner attacked the Exchange, attempted to set it on fire, destroyed the windows and furniture, and greatly injured a fine full-length portrait of Colonel Stanley, one of the members for the county.<sup>1</sup> Mr. Ethelstone does not appear to have acted as a magistrate, but the Riot Act was read by order of Colonel Sylvester and R. Wright, Esq., and the Scots Greys and the Cumberland Militia, then in the town, were called out, the mob was dispersed, and a military patrol was kept up during the night.

In a day or two the Address was prepared and sent to the Prince Regent, but it was some time before the disaffection in Manchester passed away, and Mr. Ethelstone and the other magistrates who took an active part in the administration of

<sup>1</sup> A full-length portrait of Colonel Stanley adorns the wall of the Manchester Royal Exchange, at the foot of the staircase leading up to the reading room, and under it the following inscription :

THOMAS STANLEY,

Col. of the R.L.M., and one of the Representatives of this County. This Portrait, presented by the Merchants and Manufacturers of Manchester, by Thomas Johnson and James Ackers, Esqrs., is placed here as a testimony of public regard for the ability and zeal with which he has uniformly promoted the Commercial Interests of this Town during eight successive Parliaments.

M.D.CCCIX.

A close inspection reveals marks of former damage, deftly mended ; and it may be in connexion with this, and other marks of popular disfavour, that Colonel Stanley was credited with the saying : "I have heard of ghosts, and I have heard of gratitude, but I never saw either the one or the other."

county business, were fully and anxiously employed. Mr. Hay, the Chairman of Quarter Sessions, had formed a high opinion of Mr. Ethelstone's firmness, decision, and temper, and considered him a valuable magistrate. Their views agreed on all important subjects connected with the administration of the law.

In 1814 he was an intelligent promoter of "The Book Repository," and a liberal subscriber to its funds—wishing to circulate on a large scale in Manchester and the neighbourhood, amongst the lower classes, at a reduced price, the publications of the Christian Knowledge and Prayer Book and Homily Societies (see p. 51, *ante*), and on the 13th November, 1811, he was principally concerned in calling upon the boroughreeve and constables to convene a meeting "of the Friends of the Establishment," to take into consideration the expediency of founding schools to be conducted upon the plan invented by the Rev. Dr. Bell, Prebendary of Durham,<sup>1</sup> who maintained that the national religion should be made the foundation of national education. Dr. Blackburne, the Warden, the four Fellows, Mr. Brookes, the Chaplain, and Mr. Wray, the Clerk in Orders, and about twenty of the clergy, subscribed and headed the petition, which was supported by a large body of influential lay members of the Church; but the boroughreeve, Mr. Richard Wood, and the constables, Messrs. Edward Lloyd and James Kearsley, declined to call the meeting on the paltry ground that "the friends of the Establishment" did not embrace the "inhabitants of Manchester." Accordingly the gentlemen who signed the requisition—presented to the boroughreeve by Mr. Ethelstone and Mr. C. Johnson, the Rev. C. D. Wray, the Rev. E. Booth, Mr. Grundy, and Mr. Jackson—were informed that a public meeting would be held at the Collegiate Church, and on the 16th December, 1811, the meeting took place, with the Warden in the chair, and a committee was formed to establish a National Free School on Dr. Bell's system, the Bishop of Chester and the Earl of Wilton being the patrons. The Rev. C. D. Wray was

<sup>1</sup> Not Durham, but afterwards of Hereford and Westminster, but master of Sherburn Hospital, Durham, at the above date.

appointed the Secretary, and large donations and subscriptions were given by the clergy of the Collegiate Church of the parish, and by the leading parishioners. (Hay's *MSS.*, vol. D, pp. 302-255.) The liberality of the clergy of Manchester in promoting the education of the lower classes at this period cannot be too highly commended.

In 1812 an Address from the inhabitants of Manchester and Salford, numerously signed by the clergy, was presented to the Prince Regent, on the lamented assassination of his excellent Minister, the Right Hon. Spencer Perceval. The Address was drawn up by the Rev. John Clowes, Rector of St. John's, Manchester (*ibid.*, p. 220), and promoted by Mr. Ethelstone.

In 1815 Mr. Baxter and the Whig Radicals were urgent that the boroughreeve should summon a public meeting to oppose the renewal of the Property Tax, at that time contemplated by the Government, and obnoxious to a large section of the people. Immediately a counter Address was presented to the same chief magistrate, earnestly requesting him not to call the meeting, as the subject had already been discussed in Parliament, and might be safely left to the future deliberations of Ministers, without the interference of local petitions. This Address was signed by Mr. Ethelstone, Mr. Mallory, Mr. Clowes, and other leading Churchmen, and the consequence was that Mr. Edensor, the boroughreeve, and the constables of Manchester, and Mr. Heygate, the boroughreeve, and the constables of Salford, declined to call the meeting. (Hay's *MSS.*, vol. G, pp. 418-19.) A meeting was, however, held, and a petition presented by Mr. Baxter and his fellow Whig-Radicals. (*Ibid.*)

On the 20th August, 1817, he lost his only brother, Richard Assheton Ethelstone, Esq., who died unmarried, aged 47.

In 1817 Mr. Ethelstone was present at the annual meeting of the Manchester Pitt Club, when 200 gentlemen dined in the Exchange Buildings, decorated for the occasion with banners, flags, busts, &c., under the presidency of William Hulton of Hulton Park, Esq. Mr. Ethelstone advocated the union of

Church and State, and lamented the bad effects on the popular mind of Sir Francis Burdett's and Lord Cochrane's political proceedings, and of the strong language used at one of their meetings, which curiosity had led him to attend when in London. (Hay's *MSS.*, vol. H, p. 286.)

On the 10th September, 1818, Mr. Hay, the Chairman of Quarter Sessions, Mr. Ethelstone, and the other county magistrates, publicly cautioned the inhabitants of Manchester and the neighbourhood to withhold assisting by pecuniary contributions the operative weavers, at that time out of employment and appealing for money, as by so doing the penalties under the Combination Acts would be incurred, and the same would be levied by distress and sale of the offender's goods, or the offenders might be committed to gaol for three months. (Hay's *MSS.*, vol. H, p. 213.) Severe as the caution was it seems to have been necessary, but perhaps not very strictly enforced. It seems to be a matter of regret that at this time such stringent laws against the operatives and their supposed wrongs should have been enforced by clerical decisions, and yet no one would execute them with greater leniency, although, unfortunately, the misguided workmen thought otherwise, and, consequently, Mr. Hay and Mr. Ethelstone were exceedingly unpopular, and, as a matter of course, the Church suffered.

On the 9th December, 1820, a strong feeling existed in Lancashire on the unhappy subject of the Queen's Trial, and a loyal Address, most numerously signed by the friends of Constitutional Government, was presented to George IV., deprecating the proceedings of Her Majesty, and especially her countenancing the enemies of the Government and of the country. This admirable Address was written by the Rev. John Taylor Allen, M.A., the Chetham Librarian, and was headed by James Brierley, Esq., the boroughreeve, Warden Thomas Blackburne, LL.D., Rev. C. W. Ethelstone, and a very large body of the inhabitants. (Hay's *MSS.*, vol. T, p. 179.) The disaffected party immediately prepared a counter Address to the King, and another to the

unhappy Queen. In the first they expressed their loyalty to his person and throne, but vindicated some of the Queen's proceedings, and censured the conduct of the Ministers of the Crown for offering indignity to Her Majesty, and for exercising, at the same time, the offices of prosecutors, jurors, judges, and legislators. In the Address to the Queen these loyal subjects undertook to vindicate some of Her Majesty's proceedings, congratulated her on the termination of the extraordinary measures of the Peers against her, and expressed their sympathy with the Queen in the afflictions she had been called to endure from the time of her marriage. (*Ibid.*) It is obvious that these sentiments were not entertained by Mr. Ethelstone, or the clergy of Manchester generally. A Mr. Baxter seems to have been the champion of Her Majesty, but I do not know who he was, and, having given his name, I have perhaps given all his history.

In August, 1819, during the Reform Riots in Manchester, commonly called Peterloo, Mr. Ethelstone read the Riot Act, although the Radicals untruly asserted that it was not read at all, and ever afterwards he was exceedingly disliked by the Radicals.

Mr. Ethelstone was a wit. His mind was generally fertile in coarse humour after the manner of Rabelais and Hogarth, two men much disliked by Moses Randall, the Chaplain, who had a singularly pure mind. (Mr. Crossley, April, 1871.) Mr. Crossley has recorded that Mr. Ethelstone's good sayings are still remembered by those who have survived him; but that it would be unfair to attempt to reproduce any specimens of his wit in conversation, as without the peculiar tone and gesture, or, as Lord Pembroke said of Johnson, the *bow-wow* way in which they were delivered, they would lose a great part of their spirit and effect. He was, like all the Ethelstones whom I have ever seen, tall and of large proportions, and spoke deliberately and with much pomp of manner. Had he lived in London he would have bid fair to have taken decided rank as one of the conversational wits of his day. (*Manchester School Register*, vol. ii. p. 5.)

An attempt may be made to preserve a specimen or two of his wit.

In 1819 a raw militia soldier, who had been long on duty, and unable to relieve nature, being near the magistrate, mentioned the miserable state he was in, and asked permission to retire. Mr. Ethelstone instantly replied: "Soldier! you came here to *suppress* a riot, not *urine*, go and ——" (Hay's MSS.)

Mr. Clowes, the Fellow, having an attack of erysipelas in his leg, suddenly went to Buxton, and assigned his illness as the cause of his absence from the Chapter House, but probably soon recovering, went to Paris. "O," said Ethelstone, "I thought he had got *St. Anthony's Fire*, but I find it is *St. Vitus's Dance*." (ffarington.)

A servant girl was brought before the magistrates at the New Bailey for having robbed her mistress of wine, and for being found drunk and incapable in the cellar at midnight. Being asked what she was doing there at such an untimely hour, she replied she was frightened, for she had seen a spirit, and had gone there to hide herself. "No doubt, girl," said Mr. Ethelstone, with great gravity, "you met with the *spirit of the cellar!*" (Wray.)

One of his sons displaying no inconsiderable amount of anger in consequence of the washerwoman not having sufficiently starched his shirt collar, Mr. Ethelstone quietly observed: "Charles, your *choler is up*, whatever you may say to the contrary."

On another occasion this son smiled at his father's sharp remarks on an unusually large Christmas bill being sent in by Mr. Scarr, the tailor, of St. Anne's Square. "Ah! Charles," said Mr. Ethelstone, "he smiles at *scars* who never felt a wound."

On leaving the Chapter House one morning Mr. Clowes observed: "Ethelstone, you are standing in the *Warden's hat*" (having by mistake put it on). "Am I," was the reply, and in a quiet tone added: "I wish it had been *his shoes*": "except when he has the *gout*," said Mr. Clowes, which rather removed the point from the wit.

When Mr. George Grundy, a rather pompous man, died, Ethelstone exclaimed : “ *Sic transit gloria Grundy.* ”

At a crowded meeting one of the speakers having made a long *boo boo* speech, without much meaning or effect, sat down on a tin box near him. “ Well,” said Ethelstone, “ he has ceased making a noise at one end, and will now begin at the other ! ”

Mr. Gilbert Winter of Stocks House, Cheetham, had what would have formed a volume of Mr. Ethelstone’s smart and witty sayings. He was certainly endowed with great natural vivacity, was always very amusing, an excellent companion, and his friends often disputed for the pleasure of his society. (Canon Wray, 1861.)

Mr. Crossley says he was a *wit*, but not a *poet*. He was an author, and published :

1.—*A Pindaric Ode to the Genius of Great Britain.* 4to. Manchester. No date.

2.—*The Suicide, with other Poems.* 12mo. London. 1803. Printed for the Author, pp. 149. The Pindaric Ode is reprinted in this volume.

He states in the advertisement that “ some of the Poems are the offspring of a very juvenile fancy, and appeared, though not exactly in the same dress, many years ago in a periodical work.” The first poem is in blank verse, with an engraving from a painting by Stothard, R.A. ; the next, on Howard the Prison Philanthropist, is in metre, and contains a few good lines. There is not much readiness of expression or fertility of thought, and yet there is the polish which is acquired by the study of classical literature.

In his later years he bought up all the copies of this book, and has been known to give a guinea for one. The elder Disraeli would have styled its contents excellent nonsense.

3.—*The Unity of the Church Inculcated and Enforced.* By the Rev. C. W. Ethelstone, M.A., Fellow of the Collegiate Church in Manchester, Rector of Worthenbury, and Minister of St. Mark’s Chapel, Cheetham. Text, 1st Cor. i. 10. This sermon was

probably preached in the Collegiate Church, but no date is given on the title page. It is dedicated to Lord Kenyon, and dated at Longsight, near Manchester, November 5, 1814.

Mr. Wray told me that it was aimed at the schismatical proceedings of certain bodies of Methodists. Hare's letters to Ethelstone on the subject were answered by an anonymous writer.

4.—Mr. Ethelstone used to say that at the beginning of the French War he preached from St. Luke xxii. 36, "He that hath no sword let him," &c., and when peace was proclaimed from Isaiah ii. 4, "They shall beat their swords into ploughshares, and their," &c.

Canon Wray thought the Sermons were not published.

5.—*An Address delivered in the Exchange Rooms, Manchester, to a General Meeting for the purpose of taking into consideration the Expediency of Founding Schools on the Plan of the Rev. Dr. Bell.* 4to. 1812.

6.—*A Patriotic Appeal to the good sense of all Parties.* By an Anti-Jacobin.

This brought him into notice with Mr. Gifford of the *Quarterly Review*.

Mr. Ethelstone died on the 14th September, 1830, aged 63, and was buried at St. Mark's, Cheetham Hill, where there is a monument to his memory. He married, first, Mary, daughter and heiress of John Threlfall of Chorley, in the county of Lancaster, banker, by whom he had a daughter, who died young, and an only son (1) the Rev. Charles Wicksted Ethelstone, M.A., Rector of Uplyme, in the county of Devon, who married, May 2, 1822, Ann, daughter of Robert Peel of Higher Ardwick, Esq., whose son Edmund, at twenty-five, assumed the surname of Peel, now of Wallington Park, with £20,000 a year.

He married, secondly, at Northop in Flint, Sept. 4, 1804, Hannah, daughter of John Edwardes, Esq., of Kelsterton, in the county of Flint, and by her had issue (2) Edwardes Ethelstone, born August 9, 1805, baptised at the Collegiate Church November

13, B.A. Pembroke College, Cambridge, died 186... ; (3) Hart Ethelstone, baptised at the Collegiate Church, June 14, 1809, married Elizabeth, daughter of Edmund Peel of Church Bank, Esq., April 2, 1834, and has issue a son, Edmund Peel Ethelstone and a daughter Edith [besides other children].

Mrs. Ethelstone died a widow, and was buried with her husband at Cheetham Hill Church, 24th December, 1847.

In sending me the following monumental inscription, the Rev. Hart Ethelstone observes : " My father's memory will ever be to me most dear, not only as a man, but as a man of genius and wit, and, what is better than this, a man whose principles and character were of the most exalted kind." May 5, 1871 :

In this Chapel are deposited the Remains of  
the Rev. CHARLES WICKSTED ETHELSTONE, M.A.,  
eldest son of the Rev. Charles Ethelstone of Hadley  
and Wicksted Hall in Cheshire, by Margaret his wife.

Rector of Worthenbury in Flintshire,  
and Fellow of the Collegiate Church of Manchester ;  
born 24th March, A.D. 1767, died 14th September, 1830.

This tablet is inscribed to his memory  
by his disconsolate relict, Hannah.

The praise of man is fluctuating and perisheth :  
The testimony of a good conscience endureth for ever.

The following notes relating to the Wicksteds may be recorded here :

In 1814 the Rev. C. W. Ethelstone of Manchester recorded a pedigree in the College of Arms of the descendants of Richard Wicksted of Namptwich, living A.D. 1613, being son and heir of Richard Wicksted (by his wife Margaret, daughter of Roger Walthall), who was grandson of John Wicksted, " a younger son of the house of Wicksted," and which Richard Wicksted, junior, had, at the time of the Visitation, a daughter Margaret two years old, by his wife Mary, daughter of William Browne of

Namptwich. The descendants of this Richard, by another wife, not named in the Visitation, continued the line, and ultimately the heiress married — Ethelstone. Query: How did they get Wicksted Hall?<sup>1</sup> (*Visit. Chesh.*, 1613, Coll. Arms, London.) There is a pedigree of four descents in the College of Arms, at the *Visit. of Salop* in 1663, of Richard Wicksted of Prior's Lee, in the county of Stafford, son of Thomas Wicksted of Shrewsbury (who died 1620), who was the son of Richard Wicksted of Namptwich.

The Rev. Hart Ethelstone, writing to my friend J. Fred. Beever, Esq., of Manchester, says: "My brother, the Rev. C. Wicksted Ethelstone, Rector (and patron) of Uplyme, has recorded in the College of Arms a well-authenticated pedigree of the Wicksteds of four centuries, and has also purchased nine hundred acres, in addition to the former Wicksted Hall property, thus giving him all the land that ever was in the family (16th February, 1857). Mr. King, the York Herald, informs me that the College recorded in 1814 the pedigree of the Wicksteds, having a continuation from that entered at the Cheshire Visitation in 1613.

Mr. Beever has compiled a very elaborate pedigree of the Wicksteds, descended from John Wicksted of Doddington, in the parish of Whitchurch, draper, living 15th April, 1567; his will dated 20th October, 1597, proved at Lichfield 29th October same year—"to be buried at my Parish Church of Whitechurch." This man's presumed great grandson, Richard Wicksted, gent., of Whitchurch, occurs in Mr. Philip Henry's *Diary*, 1663. "June

<sup>1</sup> There is some confusion and uncertainty about this descent and inheritance, and Dr. Ormerod's pedigree has not cast much light on the existing obscurity; but, so far as can be learned, there were two branches of the family of Wicksted, of Wicksted, the eldest being represented in the female line by the Ethelstones, and the youngest by Thomas Wicksted, of Nantwich, the last male descendant of which latter dying without issue male, in 1814, left his possessions to his great nephew, Charles Tollet, of Betley, Staffordshire, husband to Frances, only child of the testator, conditionally to his taking the name, and assuming the arms of Wicksted. (See Rev. E. Hinchliffe's *History of Bartholomew*, p. 191; Burke, &c.

8th : I went to Whitchurch, stayed all night at Uncle Hotchkis with my wife and the two boys. 9th : We returned home well, blessed be God, having visited cousin Wicksted, old Mr. Hotchkis, and other friends, by whom we were refreshed ; but to whom our society is little profitable."

The last direct representative of the family was William Wicksted of Whitchurch, son and heir of the Rev. William Wicksted, Vicar and Patron of Audlem in the county of Chester, and was living, with two brothers and one sister, in 1738. The connection of these Wicksteds with the Wicksted Ethelstones does not appear. (See also some original notes of the latter family in *Lanc. MSS.*, vol. xii. v. Elston.)

In the Manchester *Register Book of Burials*—“1775, August 6, Mr. William Ethelstone, widower, poisoned, 73.” He was a merchant in Manchester, and was the great uncle of the Rev. C. W. Ethelstone. He was the first of the family who settled in Manchester. His only surviving daughter married Captain Dawson. (Ware’s *Manchester Found.*, vol. ii. p. 240; *Grammar School Register*, vol. ii. p. 5.)

On the 16th May, 1871, the Rev. Hart Ethelstone, in a letter to me, observes : “My brother said to me the other day in a letter I had from him, “Thank God for our prosperity! My children have £50,000 a year, my wife £36,000, and my nephew has married a niece of the Duke of Northumberland!” I hope this rich clergyman added, “In all time of our wealth, good Lord, deliver us !”

MR. CROXTON JOHNSON, son of George Johnson of Manchester, merchant, afterwards of Hale, near Altrincham, and latterly of Timperley in Cheshire, by his wife Sarah, daughter of Thomas White, M.D. (who died in child-bed 11th November, 1764.) (Miss Atherton.)

Croxton Johnson was baptised at St. Anne’s Church, Manchester, June 19, 1760. His grandmother was the daughter of Mr. . . . Croxton of Manchester, supposed to have been in trade.

On January 18, 1772, he was admitted as a scholar of the Grammar School, and afterwards matriculated at St. John's College, Cambridge, where he graduated LL.B. 1786.

On the 16th April, 1787, Mr. Johnson was presented to the Rectory of Wilmslow, in Cheshire, on the nomination of his father, George Johnson of Timperley, Esq., who in 1783 had purchased the next presentation, and from this time until his death he resided at the Rectory House.

On the 2nd October, 1793, he and Mr. Hulton (deputy for Thomas Parker, Esq.) presided at the annual festival of the Grammar School; the Lady Patroness being Miss Pickford of Royton. The new toasts were: "Mr. Thyer, the Father of the Meeting," "The Duke of York," and "Success to the British Arms three times three." There were only twenty-five members present.

On the 12th December, 1808, he was elected Fellow of the Collegiate Church, in the room of the Rev. James Bayley, deceased.

On Whit-Monday, 1810, he preached the annual sermon in the Collegiate Church to the assembled schools of Manchester and Salford.

Mr. Johnson died on the 30th January, 1814, and was buried in the Chancel of Wilmslow Church, where the following plain slab monument was erected to his memory.

Near this spot  
are deposited the Remains of  
the Rev. Croxton Johnson,  
Rector of this Parish  
for xxvi. years, and Fellow of the  
Collegiate Church of Manchester,  
who departed this Life in  
January, M.D.CCCXIV., aged LII.  
Also of Ralph Johnson, his son,  
who died in June, M.D.CCCXXIII.,

aged XVII.

Also of

Frances Haughton Johnson,  
widow of the above named  
Croxton Johnson, who died on  
the xii July, M.D.CCCL., aged LXXXIII.

Mr. Johnson was a quiet, respectable, and exemplary clergyman, charitable and consistent in his life, and a tenacious supporter of Tory principles. I have not heard that he published anything.

He married, at St. Peter's Church, Liverpool, March 18, 1788, Frances Haughton, daughter of Ralph Peters of Platt Bridge, Barrister-at-law, Deputy Recorder of Liverpool (which he resigned in 1802, and died 1807, aged 78), by his wife Ann, daughter of John Entwistle of Liverpool, merchant, and grand-daughter of Bertie Entwistle, Esq., Vice-Chancellor of the Duchy of Lancaster, and Recorder of Liverpool.

Mrs. Johnson, his relict, died at Amport, 12th July, 1850. (*Gent. Mag.*, Sept., p. 339, vol. xxxiv. new series.)

Mrs. Johnson's brother, Ralph Peters, Esq., jun., married Frances, daughter and co-heiress of the Rev. Thomas Blackburne, LL.D., the Warden of Manchester, who became the patron of Mr. Croxton Johnson, and secured him a Fellowship.

Mr. Croxton Johnson had issue :

(1) Elizabeth, married at Knutsford, July 3rd, 1817, the Rev. George Shiffner, son of George Shiffner, Esq., M.P., of Combe Place, in the county of Sussex.

(2) Croxton Johnson, eldest son, educated by Dr. Davies at Macclesfield School, afterwards of Emmanuel College, Cambridge, B.A. 1820. He was Captain in the 3rd Dragoon Guards, and lived for some time in the Deanery House, York, in order to enjoy Yorkshire foxhunting. He married, September 29th, 1830, Elizabeth, daughter of Richard Fisher Gorman, Esq. In 1856 he was living at Leamington.

(3) Bertie Entwistle Johnson, second son, who was with his brother at Macclesfield School, and was there annoyed by the lads watching him in his sleep, as it was reported that he presented the strange phenomenon of sleeping with his eyes open. His schoolfellow, the Rev. W. J. ffarington, believed that there was no simulation.

He was of St. Peter's College, Cambridge, B.A. 1816, M.A. 1819; became Rector of Lymm in Cheshire, Rector of Hinstock in the county of Salop, 1850, and Incumbent of Child's Ercall, 1844. He married Isabel, daughter of John Legh, Esq., and sister of Peter Legh of Norbury Booths, Esq., High Sheriff of Cheshire. She died in 18(55), and he married, secondly, June 3rd, 1856, at Llanrtrydd, in the county of Denbigh, Elizabeth Hockenhull, daughter of the Rev. William Molyneux, and widow of John Greenall, Esq., M.P., of Myddleton Hall, Wigan.

He was a little man, and, as a boy, rather testy and quarrelsome, and was once greatly offended by somebody applying to him Dryden's lines:—

"There are some insects so little and so light  
You would not know they live [but that they] bite."

(Rev. W. J. ffarington.)

(4) Edward Henry Johnson, in holy orders, Vicar of Poling and Prebendary of Chichester, married at Clapham, August 26, 1834, Mary, daughter of the Rev. Thomas Scott of Clapham House.

(5) Ralph died young.

MR. JOHN CLOWES, second son, but eventually heir, of Samuel Clowes of Broughton Hall, near Manchester, Esq. (Sheriff of the county, 1777), by his wife Martha, daughter of John Tipping of Ardwick, Esq., was born in the year of his father's shrievalty, 1st May, 1777.

The Clowes's were a mercantile family in Manchester in the latter half of the seventeenth century, and obtained Chaddock Hall, and estates in Leigh, Manchester, &c., by purchase. It is

supposed that they came in that century from Derbyshire. William and Thomas Clowes were brothers, living in Manchester, married and having children, in the time of Charles II. and James II.

In 1690 Samuel Clowes married the co-heiress of Mr. Roger Meakin, a wealthy linen draper of Manchester, who had married the widow of Mr. Edward Byrom of Kersall. The eldest son of this marriage, Samuel Clowes, gent., married, 22nd November, 1716, Mary, sister and co-heiress of Edward Chetham, Esq., and thus acquired a moiety of the large and valuable estates of that wealthy family, and laid the foundation of a house now possessed of great and increasing wealth. (Inf. Miss Atherton, 1854.)

John Clowes was early in life designed for the Church, and was educated at Winwick Grammar School. He matriculated at Trinity College, Cambridge, proceeded B.A. 1799, M.A. 1805, and was elected Fellow of the Collegiate Church, February 11, 1809, in the room of the Rev. John Griffith, deceased. (*Coll. Reg.*)

In 1812 he preached the anniversary sermon in the Collegiate Church to the assembled Sunday Schools of Manchester and Salford.

The year before he had been appointed a Feoffee of the Grammar School, and afterwards became one of the Governors of the Hospital and Library founded by his benevolent kinsman, Humphrey Chetham, Esq., in 1653. He had in his possession the gold signet ring of Humphrey Chetham, whose arms were engraved upon it, which Mr. Clowes once accidentally lost in a boat on the river Thames in London, and which was afterwards restored to him by the boatman—who lost nothing by his honesty.

He always declined being placed on the Commission of the Peace, and thus escaped much of the ill feeling displayed by the disaffected towards some of his clerical friends.

In 1821 he was elected a Governor of Bury Grammar School, which office he resigned in 1833.

He succeeded to the large estates of his family, which included nearly the whole of the populous townships of Broughton and

Kersall, on the death of his eldest brother, Samuel Clowes, Esq., who had been Sheriff of the County in 1809, but left no issue.

In April, 1833, Mr. Clowes resigned the dignity which he held in the Collegiate Church, still continuing all his large benefactions and charities to numerous benevolent institutions in the parish and diocese, although no longer officially connected with either.

“ . . . . . his large fortune  
Upon his good and gracious nature hanging,  
Subdued and propertied to his love and 'tendance  
All sorts of hearts.” — (*Antony and Cleop.*, ii. 2.)

In July, 1836, he gave the valuable site and endowment for the Church of St. John the Evangelist, in Broughton.

Mr. Clowes was a man of unimpeachable conduct, of sober piety, and of great benevolence. His general claims and personal qualities were much appreciated in Manchester. He was possessed of great independence of mind, and was said to be proud, although affable, towards his equals, and this, perhaps, led Ethelstone to say of him, “a great man is generally willing to be little.” Wray said Clowes was naturally shy and cold in his manner, and not susceptible of the charms of female beauty, but, as Lord Ravensworth says, “inexorably chaste,” or, as his favourite, Horace, expresses it, *difficilis mane*. (Ode vii. b. 3.)

Mr. Clowes was gifted with a wonderful grasp of memory, and scarcely a line could be quoted from the *Iliad* without his being able to recite the next and go on with the passage. (Wray.) So great was his admiration of Homer that he told Dr. Parkinson he read both the *Iliad* and *Odyssey* over, once a year, in the original Greek, and always found fresh beauties and unflagging interest in his author. His knowledge of the Latin Classics was less accurate, and not so extensive. (Dr. Parkinson, June 15, 1847.) The Rev. John Taylor Allen, M.A., afterwards Vicar of Stradbroke, preached and published, at Mr. Clowes's request, a Sermon in the Collegiate Church on Education. More than a dozen years afterwards he accidentally met Mr. Clowes in St.

Anne's Square, and the venerable dignitary reminded him of the sermon and observed : " When I asked you to publish it, I did not intend to impose a fine upon you, but to pay myself for its being printed. Now, come with me into King-street," and, entering a bank, he gave Mr. Allen £20, which, he said, " would pay the interest as well as the principal," and added, " My memory never fails me, and I do not wish my conscience to rebuke me." (See Mr. Allen's letter to me.) Canon Wray observed : " Mr. Clowes was a man esteemed by everybody "for his unostentatious virtues ; and I was reminded, as he said it, of Wordsworth's lines :—

" That best portion of a good man's life,  
His little, nameless, unremember'd acts  
Of kindness and of love." . . . .

Mr. Clowes was not an exact Rubrician, and in his day Ritualism was little regarded. On reading the Gospel for the day from the altar, he concluded by saying : " Here endeth the Holy Gospel"—Joshua Brookes, the Chaplain, having a habit of thinking aloud, growling audibly in the Church, " No ! the Gospel never ends !" and he himself went on to the Nicene Creed, which he considered to be a continuation of the Holy Gospel. (Rev. Dr. Parkinson, June 15, 1847.)

I once saw Mr. Clowes, and remember his emporpled complexion, and thought he had the bearing of an old ecclesiastic, who had been long acquainted with all the luxuries and refinements of opulence, unaccustomed to parish work, and knowing little of self-denial. He lived at the old Hall of the Chethams, built about the time of William III., well situated at Broughton, and furnished in the rather antique Strawberry Hill fashion. The gardens were very fine, but kept up in the Dutch style, but I thought some of the views and scenery very picturesque for the neighbourhood of Manchester. This was in the autumn of 1830. Mr. Clowes occupied himself during the last ten or twelve years of his life chiefly with botanical pursuits, which he cultivated with great ardour. He possessed one of the finest private collections of orchidaceous plants in the kingdom, procuring the rarest

kinds at considerable expense, and was the first person who introduced and cultivated them in Lancashire. The plants were so rare and exquisitely beautiful, that Mr. Clowes bequeathed them by will to Her Majesty the Queen ; and the gardeners from Kensington, by Royal command, fetched them from Broughton Hall shortly after his death.

He collected many fine works of art, pictures, and vertú, and was considered a generous and liberal patron. (Mr. James Mangnall, 1854) These, with his library, he bequeathed to his nephew, the Rev. Samuel Bradshaw, M.A., of the county of Derby.

Canon Wray was much attached to Mr. Clowes, and it seems from the little spirited poem, *The Chapter's Choice*, written in 1814, that Mr. Clowes contemplated bringing into the Chapter the worthy Clerk in Orders—

“ Then with a mild good-natur'd smile  
The junior Fellow rose,  
' Dread, sir, since this election's o'er,  
One other I'll propose :

“ Fortune has smil'd upon my path  
Since first I sought your choice ;  
At merit's call I yield my place,  
If *Wray* but gain your voice.’ ”

Gatliffe was, however, inexorable, and, as Mr Wray could not command a majority of votes, Mr. Clowes retained his Fellowship, but, singularly enough, resigned it in 1833, on condition that the Rev. Richard Parkinson, a personal stranger to himself and the Chapter, should be elected, on account of his abilities and fitness for the office.

Mr. Clowes's anecdotes of Ethelstone were endless, and his imitation of his manner and style was admirable. The pleasant archery meetings which he had in his grounds at Broughton were held always after dinner ; they now take place before the feast.

As an instance of his disinterestedness, Canon Wray named

that Mrs. Clowes of Hunt's Bank wished to leave him her large estate, but Mr. Clowes declined it, and requested that she would leave it to the Rev. Thomas Clowes, son of the Vicar of Eccles, he being a degree or two lower in the line of kindred. This the old lady consented to do, with a remainder over in favour of Mr. John Clowes and his heirs, and, ultimately, the property fell to the Broughton Clowes's.

Mr. Clowes was much attached to the Tippings, his mother's family. They were ancient and wealthy in Manchester in the time of Queen Elizabeth. A branch settled in Oxfordshire at the beginning of the sixteenth century. (*Harl. MSS.*, 1,110, and *Gent. Mag.*, March, 1828, p. 210.)

Mr. Clowes read the Prayers of the Church with great devoutness of manner, and had a fine voice, but used to say that "he was not a *glutton* in preaching," so that his sermons were probably short. (Canon Wray, June 4, 1861.)

What Horace Walpole said of Evelyn, the author of the *Sylva*, may be said of Mr. Clowes: "The works of the Creator and the minute works of the creature, were objects of his pursuit. He unfolded the perfection of the one, and assisted the imperfection of the other. He really was the 'neighbour' of the Gospel, for there was no man who might not have been the better for him." It is pleasing to know that a descendant of the Christian Philosopher was not neglected by this amiable and benevolent clergyman.

He died at Broughton Hall, on Monday, September 28th, 1846, in his 70th year, having been for some time in feeble health. On the Founders' Tomb in the Church of St. John the Evangelist, Broughton, is the following inscription:

Hic jacet Johannes Clowes, A.M.,  
quondam Collegii Christi apud  
Mancunienses Socius, qui obiit  
die xxviii. Septembr, A. Dñi  
M.D.CCCXLVI., Ætatis suæ lxx.<sup>1</sup>

<sup>1</sup> On December 5, 1808, being the day appointed for a public thanksgiving to

MR. JOHN HOLDSWORTH MALLORY, third but eldest surviving son of the Rev. Thomas Mallory, LL.B. (Trinity College, Cambridge, 1754), by his wife Barbara, daughter of George Farington, of Worden Hall, Esq.

The Rev. Thomas Mallory, was Rector of Mobberley in Cheshire, Vicar of Huyton, in the county of Lancaster, and Domestic Chaplain to the Earl of Derby.

The family of Mallory descended from Dr. Thomas Mallory, Dean of Chester (1607-1644), and held the Advowson of Mobberley. The Rev. Thomas (or George) Mallory, Rector of that Parish at the Revolution, was a nonjuror. (See Kettlewell's *Life*, Appendix, vol. i. p. 6; folio, 1719; and Ormerod's *Hist. Chesh.*, vol. i. p. 329.)

Mr. J. H. Mallory was of Brasenose College, Oxford, B.A. 1792, M.A. 1795.

He was instituted to the Rectory of Mobberley, 21st September, 1795, on his own presentation, his relative, the Rev. John Holdsworth, M.A., resigning the benefice in his favour; and was in the Commission of the Peace for the Counties Palatine of Chester and Lancaster.

He was elected Fellow of the Collegiate Church of Manchester, February 14th, 1814, in the room of the Rev. Croxton Johnson, deceased (*Chapter Register*), Gatliffe, Ethelstone, and Clowes being the electing Fellows; the first-named being at this time the senior, with a strong disposition to rule, and possessed of more influence than any other member of the Chapter. On Mr. Mallory's election appeared the following verses, entitled "The Chapter's Choice." (Like Hobson's — "That or none.") Tune, "Chevy Chase."

"The tune is out of joint, O cursed spite  
That ever I was born to set it right."

—("Tim Bobbin.")

Almighty God for the late glorious victory over the fleets of France and Spain at the Battle of Trafalgar, Mr. Clowes preached the sermon, which was published by C. Wheeler and Son, at the request of the congregation, and of the efficient corps of the 1st Battalion of the Independent Manchester and Salford Volunteer Infantry. (See *Palatine Note Book*, vol. i. p. 181.)

God prosper long our noble King,  
Our Church and Churchmen all ;  
A woful meeting once there did  
In Chapter House befall.

To drive before him all the Church,  
One fellow took the way ;  
And parsons yet unborn may rue  
The Chapter held that day.

This Fellow in his wrathful mood,  
A vow to God did make,  
That he that day would have his way,  
Or all the Church should shake.

The Warden trembled with dismay,  
With open mouth aghast ;  
The Fellows stood with looks awry,  
As if they'd seen a ghost.

Then with a grim, sarcastic smile,  
" I'll have you know," said he,  
No Fellow e'er shall enter here,  
Without he's chose by me."

The Warden and the Fellows straight  
Submissive bow'd the knee ;  
" We own your sovereign pow'r," they cry'd—  
" Who shall our Fellow be ?"

" Had Joshua (not the son of Nun)  
More pleasant been," said he,  
" That Joshua, whom you all despise,  
Your Fellow sure should be.

Now tho' at billiards, cards, and dice,  
Few sportsmen better be,  
A hunter in our Church we want ;  
We then complete shall be.

So cast about from right to left  
 A foxhunter to find ;  
 So mind you stick close to the scent,  
 And bring one to my mind.”

They cast about from right to left,  
 And search’d the country round,  
 'Till to a Cheshire cover led,  
 A proper one they found.

Tho' worn and haggard with past toils,  
 And bruised and battered o'er,  
 The Warden and the Fellows straight,  
 Him to the Chapter bore.

The chief his sullen brow relax'd,  
 And view'd the sportsman o'er ;  
 “This shall your Fellow be,” said he,  
 And straight by Styx he swore.

Then with a mild good-tempered smile,  
 The junior Fellow rose ;  
 “Dread, Sir, since this election's o'er,  
 One other I'll propose.

Fortune has smil'd upon my path,  
 Since first I sought your choice ;  
 At merit's call I yield my place,  
 If Wray but gain your voice.”

“Flat-fish !” the Pontiff sternly cried,  
 “None shall this threshhold cross,  
 E'en turbot finds no entrance  
 Without rich lobster sauce.”

Then gave the nod ; the trembling Church  
 The well-known signal took :  
 The Warden and the Fellows star'd  
 And all the Chapter shook.

O Tempora ! O Mores !

These racy verses were written by Mr. James Watson, the first Librarian of the Portico, as Mr. Gatliffe informed his Curate, my old friend the Rev. W. J. ffarington, M.A., Incumbent of St. James', Rochdale, from whom I had them. Afterwards they were published in one of the Manchester newspapers, and claimed as the production of the Rev. T. P. Middleton, Curate of Heaton Norris, but erroneously.

There can be no doubt that St. Hubert, as well as Mr. Gatliffe, was Mr. Mallory's patron. He was greatly addicted to field sports, and would have been a fine specimen of an English country squire, as he was a good landlord and a popular Cheshire magistrate, but he was out of place in the Church. His leather inexpressibles, top boots, and black stock were not exactly the habit of a consistent English clergyman, but he was popular with a class in Manchester, and his liberal hospitality and open manners procured him many friends ; but the thermometer of the Church had, at that time, sunk to its lowest point, and earnestness and piety were hardly looked for within the Chapter. His ancestry was ancient and wealthy, and lost none of its recommendation in a commercial town like Manchester, for although such distinctions—*genus et proavos et quæ non fecimus ipsi*—are no proof of personal merit in the hereditary possessor, they undoubtedly shed reflective lustre on those who can establish a claim to them. He took an active interest in the public affairs of Manchester.

In 1815 he, Clowes, and Ethelstone promoted a petition to Parliament in favour of the measure of the Government for continuing and modifying the Property Tax, a War measure much opposed by the Whig party in Manchester. (Hay's *MSS.*, vol. G, p. 418.)

In the same year he was announced to preach the Annual Sunday School Sermon in the Collegiate Church, but owing to a groundless alarm in the Church, by which several children were killed, in the rush to escape from the anticipated danger, the

Sermon was not preached. He, however, advocated the cause of popular education in the same church in 1819.

Mr. Mallory was an hereditary Governor of the Royal Manchester Institution.

Bishop Blomfield was a young man when he first became Bishop of Chester, and some of the older clergy rather presumed upon this. There were, at that time, many among them who could cross the country and take a five-barred gate as if it were that 40th Article of which Theodore Hook spoke to the Vice-Chancellor of Oxford. The Bishop one day met a number of these black-coated Nimrods. The scene was not far from Manchester. After dinner some of the old incorrigibles persevered for a long time, with marvellously bad taste, in talking of their dogs and horses, and nothing else. His Lordship looked grave, but was silent. At last one of them (Mallory), directing his conversation immediately to him, began to tell him a long story about a famous horse which he owned, and which he had lately ridden sixty miles on the North Road, "without drawing bit." It was the Bishop's turn now, and down came his sledge hammer with all the force of a steam engine. "Ah!" he said, with the most cutting indifference, "I recollect hearing of the same feat being once accomplished before, and, by a strange coincidence, on the *North Road* too. It was by *Turpin, the Highwayman!*" Warner's long range was nothing to this. It was a regular stunner. The reverend foxhunter had never met with such a rasper before. The idea of a Church dignitary, for such he was, having had Turpin for his College tutor was a view of the case which he had never studied before, and old "Tally-ho" left the table, fully convinced that his spiritual superior was more than his match, even at the *lex tally-honis!* The lesson had its effect upon more than one. (*Liverpool, a Few Years Since*, by the Rev. James Aspinall, M.A., Rector of Althorp. 12mo, 1852; pp. 117, 118.) Mr. Aspinall no doubt had this anecdote from his Vicar, Hay, of Rochdale, who was present, and who assured me that he should not soon forget the Bishop's

stern look, directed to Mallory, as the name of Dick Turpin escaped his lips. A silence of ominous length followed. Mr. Hay said "Mallory had a *stable* mind."

On another occasion Bishop Blomfield gently reminded him that hunting was not a clerical habit ; Mr. Mallory replied, "that he did not hunt as a clergyman, but as a private country gentleman." The Bishop observed : "It is a nice distinction, which I suppose you expect will be tolerated in the last day by God, the Judge?" There was no reply. (Rev. W. J. Farington, May 3, 1849.)

In 1819, during the Reform Riots, it was observed that Mr. Mallory remained chiefly at Mobberley, and escaped much of the odium which rested on other clerical magistrates of Manchester.

In October, 1819, a county meeting was held at Northwich to raise a fund for organising an additional armed force for preserving the peace of the county. The Earl of Stamford headed it with a subscription of £500, the Rev. J. H. Mallory, £100, etc.

He died at his Rectory House of Mobberley, May 25th, 1832, aged 61 years, and was buried with his ancestors in the church of that parish. (*Gent. Mag.*, vol. cii. part 1, p. 571.)

He married Julia, daughter of Colonel John Crowder, M.P., of Brotherton Hall, West Riding county of York, by whom he had issue an only child, Julia, his heiress. She married George, second son of the Rev. George Edward Leigh, M.A. (brother of Trafford Trafford of Oughtrington Hall, in the county of Chester, Esq.), and on his marriage her husband assumed the surname and arms of Mallory. He was of Brasenose College, Oxford, B.A. 1828, M.A. 1830 ; was ordained Deacon at Chester in the year 1829, Priest in the following year, and succeeded to the Rectory of Mobberley in 1832, on his own presentation, the value of which was about £800 a year. I have not forgotten the remarks which were made by the Rev. George Spencer (afterwards a Roman Catholic Priest), at that time Bishop Blomfield's Chaplain at Chester, when, in 1829, Mr. Leigh arrived in a close

carriage, attended by livery servants, to obtain the Diaconate from Bishop Sumner.

His wife died at the Old Hall, Mobberley, March 28th, 1835, aged 30 years, leaving issue two children, George, who died a bachelor, and Harriet.

Mr. Mallory married, secondly, his cousin Henrietta, daughter of Trafford Trafford, Esq., of Oughtrington Hall, and of his wife Henrietta, daughter of the Rev. Sir Thomas Broughton of Doddington Park, in the county of Chester, Bart. [by whom he had a numerous family, and was succeeded in the Rectory of Mobberley by his seventh son, the Rev. Herbert Leigh Mallory, in 1885, the present Incumbent, who graduated B.A. in 1878, and M.A. in 1882, and was of Trinity College, Cambridge.]

MR. CECIL DANIEL WRAY, son of the Rev. Henry Wray, M.A., Rector of Newton Kyme, in the county of York, and of his wife Susanna, daughter of George Lloyd of Hulme Hall, near Manchester, Esq., and niece of Sir Thomas Horton of Chadderton, Bart., was born at Doncaster, January 21st, and baptised there on the 23rd January, 1778.

His father held the Rectory of Broad Oak in Essex, a College living, for sixty years, also the Rectory of Newton Kyme for nineteen years, and dying at the latter place on the 3rd March, 1814, aged 87, was buried in the church. (*Topogr. and Geneal.*, part 6, p. 504, June, 1846.)

In 1788 he was placed under the care of the Rev. Thomas Hudson of Hipperholme School, near Halifax, and had there for his school friend the learned George Stanley Faber, afterwards of Durham. Wray was known amongst his schoolfellows by the sobriquet of Sempronius, from his having cleverly sustained that character in Addison's *Cato*. (Rev. Tho. Steele, *Littlebro'*, 1839.)

Mr. Wray was afterwards admitted of the Manchester Grammar School, and in 1796 matriculated at Brasenose College, Oxford. He proceeded B.A. 1799, M.A. 1802, and became a Hulmean Exhibitioner in 1799. He was ordained Deacon by Archbishop

Markham in 1801, and served his father's parish of Newton Kyme. In the following year he was admitted to the Priesthood. He removed from this curacy, in 1802, to Preston in Lancashire, and became Curate to Mr., afterwards Bishop, Shuttleworth. Having remained here a short time, he was nominated to the Curacy of Wigan, where he was much beloved by the parishioners, who presented him with a purse containing 170 guineas, and also with a silver tea urn, when he left his Curacy in 1809, on being appointed in September of that year Clerk in Orders of the Collegiate Church of Manchester. In the same year he was presented by the Warden and Fellows to the Perpetual Curacy of St. Thomas's, Ardwick, and there preached the Jubilee Sermon, being his first pulpit labour.

In the year 1809 he also preached his first sermon in the Collegiate Church, and advocated the cause of its Sunday Schools. He adduced, with much energy, the claims of the Madras system of popular education, and, with the aid of the clergy and laity, was chiefly instrumental in obtaining the erection of two large National Schools, the one in Manchester and the other in Salford. Throughout a long and useful life he was a steady friend of these schools, and also of the education of the working classes in the sound principles of the English Church.

His veneration for the Old Church of Manchester very early developed itself, and in 1812 he, along with Joshua Brookes and Thomas Barratt, collected all the pieces of scattered stained glass from the various windows, and had them arranged and placed in the great East Window of the Church. On a new window being erected here in the year 1859, the fragments, some of which appeared to be very finely executed, were removed, and are now preserved in a case in the Church. (Inf. of the Apparitor 1870.)

On the 23rd November, 1821, he was elected Chaplain, an office which at least one of the Fellows had designed for him seven years before, on the death of his old and respected antiquarian friend Joshua Brookes. (*Chapt. Regr.*)

In 1825 he had the honour of being appointed, unsolicited, Domestic Chaplain to James, Earl of Crawford and Balcarres.

He was much respected by Dr. Law, Bishop of Chester, and in 1819 was appointed by him sequestrator of the living of Saddleworth, and by a judicious management of the income, saved money which, in January, 1831, enabled the new Incumbent to build a good Parsonage House. It was in the summer of 1828 that I became acquainted with Mr. Wray, having been ordained Deacon to Saddleworth in that year by Bishop Blomfield. My friendship with Mr. Wray only ceased with his death, and I was requested by his family to write his life, but being unable at the time to undertake the duty, his son, the Rev. Henry Wray, Minor Canon of Winchester, discharged it in a manner which reflected great credit upon him.

On the 5th October, 1830, he was elected Fellow of the Collegiate Church on the death of the Rev. C. W. Ethelstone (*Chapt. Reg.*), and Gatliffe's vote was, no doubt, honourably obtained. When Manchester was constituted a see, the Fellows of the old foundation became Canons of the Cathedral, and Mr. Wray was the first, or Senior Canon, and Vice Dean.

In 1844 he was a zealous advocate of the Ten Hours Factory Bill for abridging labour, and seconded in Manchester the efforts of Lord Ashley (Shaftesbury), Lord John Manners, Mr. John Walter, Mr. Oastler, John Fielden of Todmorden, and others in this good and humane cause.

He was consulted by Miss Atherton on the building of Holy Trinity Church, Hulme, in 1841, and was her agent from the first in the noble undertaking, which cost £10,000 or £12,000. Parkinson, Sergeant, and Wray, unanimously selected Scott and Moffatt of London as the architects, and Miss Atherton immediately coincided in the choice. On the 2nd December, 1841, the Dean of Manchester laid the foundation stone in the place of Miss Atherton, "who wished," as Canon Wray truly said, "to avoid every appearance of ostentation;" and many years afterwards this venerable lady said to me, "had the church never

been built until I laid the foundation stone, Manchester would have had one church less." So great was her modesty and diffidence, she declined the prominent position which she had been urged to assume. The church was consecrated by Bishop Sumner, 28th June, 1843, to the great delight of Canon Wray, and was, at that time, the finest modern church in Manchester.

In 1847 Mr. Wray preached the Chetham Commemoration Sermon in the Cathedral, and in the course of his observations regretted that so great a public benefactor as Humphrey Chetham had no monument, which induced an old pupil of the Hospital, then a wealthy man, a sound Churchman, and a good citizen, to erect a statue of the founder in the Cathedral, at the cost of £1,000. This benevolent man was Mr. George Pilkington. [The statue is by Theed, and is one of his finest works.]

In 1849 a silver inkstand was presented to him by the teachers and scholars of the Cathedral Sunday Schools, when he had been forty years at the Cathedral. In 1855 this inkstand was stolen from his house at Crumpsall, and a new inkstand was again presented to him by Mr. William Andrew, the superintendent of the schools, with a suitable inscription upon it.

In February, 1851, he was presented to the Rectory of South Runcton-with-Holme, in the county of Norfolk, by the Rev. C. W. Ethelstone, M.A., who had obtained the advowson with the Wallington estate in marriage with Miss Peel. The value of the living was considerable, but the population was small. On the 22nd October, 1852, he presented, with prayer, to Holme Church, a silver paten for the Holy Communion, on which was inscribed: "Deo et Ecclesiæ Holmiensi, sacrum;" and, "Ex dono C. D. Wray, Rect., 1852."

In August, 1852, he was elected a Proctor to represent the Chapter in Convocation.

At an annual meeting of the Warrington Charity, he stated that he had been fifty years a member of the society, and he presented a donation of £50 to the funds.

In 1859 Mr. William Andrew, one of the visitors of the Sunday

School, and a personal friend of Canon Wray at the Cathedral for fifty years, filled the east window with stained glass, and repaved the chancel floor with encaustic tiles, out of regard to Canon Wray, at a cost of £1,000. On Sunday, 4th November, 1855, he announced, according to the Rubric in the Cathedral, that "To-morrow being the Papists' Conspiracy is appointed by the Church to be kept holy," which drew forth a querulous letter from a correspondent in the *Guardian* newspaper, and a very sensible reply from Canon Wray, who said: "I used the words assigned in the calendar of the Prayer Book, which I have used for fifty years, and which I conceive is the proper and only notice that a clergyman can use on such an occasion." The phrase "Papists' Conspiracy" was deemed an insulting notice. "To-morrow being the 5th of November is appointed to be observed," as the critic suggested, did not meet the case in Canon Wray's opinion, as it would not announce the reason why the Church appointed the observance of the day. The words objected to were used doubtless to remind Protestants annually of Gunpowder Plot. Since that time, and against Canon Wray's view of the matter, the State Services, as they were called, have been discontinued by an Order in Council. On the 25th February, 1858, being his 80th birthday, he gave £45 to be invested and joined to Jane Corles' Charity of £55 to make it £100, the annual interest to be paid to certain poor persons by the two Minor Canons on New Year's Eve for ever. On Christmas Day, for many years, he gave a dinner to thirty or forty aged persons who attended the daily service and were regular communicants at the Cathedral. This was served up in the Sunday School, and his daughters, some of the clergy, and others, waited personally upon the venerable recipients of his bounty.

At Christmas, 1854, the aggregate ages of thirty-one persons present amounted to 2,225 years, being an average of  $7\frac{1}{2}$  years each. Canon Wray observed that during the past year two Canons had died, an occurrence which could not be remembered ever to have happened before during living memory—not even

by old Mary Warburton, then in her 96th year, and a pattern to all then present for regular attendance at the daily service.

He was especially attentive to the old communicants, and visited them, and the teachers and elder scholars of the Sunday Schools, in their sickness, in a most pious and exemplary manner.

On April 21, 1865, I accompanied him in his carriage to Mauldeth Hall, where the Rural Deans assembled. The Bishop, in a very touching and impressive manner, proposed, after dinner, the health of Canon Wray—"an excellent representative of his ancestor Sir Cecil Wray, and the last of the good old Tories." Mr. Wray said, in reply, that he felt gratified by such a mark of esteem on the part of the Bishop and clergy (who had all risen to drink his health), and that he might observe that he had been one of the working clergy in his time, and was willing to work even then; and he felt that he had at least desired to do his duty, and he attributed his good health at 87 as the reward on earth of his unworthy services to the Church of Christ. He named that during the time he had been Chaplain he had buried 9,996 persons, christened 33,324, and married 13,196 in Manchester.

In August, 1865, he was rather imprudently returned Proctor to represent the Chapter of the Cathedral in the Convocation of the Province of York, but owing to his great age he was unable to attend its deliberations at York.

In November, 1865, he invested £100, and desired that the interest might be given, by the Minor Canons, in worsted stockings on the 21st January, being his birthday, to eight poor men and eight poor women usually attending Cathedral service, two pairs to each, and to be called "Canon Wray's Birthday Gift."

Canon Wray was always deeply interested in the fabric of the Old Church, and loved the very stones of which it was built. During the earlier portion of his life, especially whilst he was Deputy Chaplain (1809-1821) to the Rev. J. H. Hindley, he almost lived in the Church. On the Sundays he was frequently within its walls, with one or two brief intermissions, from the beginning of the early service at six o'clock to the close of the

afternoon service at five, and after this came both funerals and christenings. Probably he had gone through more duty of this character than any man living. One of the strongest feelings that animated his breast may be embodied in that brief sentence which is said to have been frequently in the mouth of a former dignitary of his own Cathedral (Warden Huntingdon), *Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ*. And his last farewell to the church he loved, when feeble and dying, was very touching. In January, 1857, during the Sunday afternoon service in the Cathedral, great consternation was occasioned owing to the fall of a large quantity of mortar (more than 1 cwt.) from the roof, which induced the congregation hastily to leave the Church, suspended the service, and led to a scene of alarm almost unprecedented. Mr. Wray, who had said the Prayers in a quiet and impressive manner, pronounced the Benediction from the desk, and retained his post, unmoved. In February, 1857, he addressed a "Letter to the Churchwardens, Sidesmen, and Lovers of the Old Church of Manchester," on the subject of its enlargement, improvement, and restoration. He contemplated the cost of the alterations at £10,000; but his suggestions did not meet with general acceptance. He had, along with Mr. George Grundy, purchased an edifice in the hands of a body of Dissenters, and was instrumental in its being consecrated by Bishop Law as St. George's Church, Oldham Road, and in various other ways he promoted Church extension in Manchester.

Dr. Hibbert-Ware acknowledges his obligations to him, and says: "From Mr. Wray, who has so worthily been raised to the dignity he now holds, we have received repeated acts of civility and kindness, which have been of essential service in obtaining information relative to the Collegiate Church." (*Hist. Coll. Ch. of Manchester*, vol. ii. p. 329, note. 4to. 1830.)

Although not a Sabbatarian, he felt the importance of the Lord's Day being preserved from promiscuous profanation, and strongly resisted the opening of the Zoological Gardens on the Sunday. This was about the year 1832 or 1833, and he gave me

the following *jeu de esprit*, which he humorously said he supposed was written by an ass on the occasion—

“I’d rather go th’ ‘Logicals to hear the donkeys bray  
Than I would go to the Old Church to hear C. D. (*seedy*) Wray.”

The Bishop of Manchester frequently visited this venerable and apostolic man in his illness, and Canon Wray entered in his Diary, “the Bishop gave me his blessing, which I much value.” His decay was gradual, gentle, and his end looked for by him with calm and tranquil hope, and with unclouded faculties to the last. He “fell asleep,” the moment not being perceived, on Friday, 27th April, 1866, at Smedley Bank, in his 89th year, and was buried in his surplice and stole on the south side of the Collegiate Church yard, according to his earnest request, permission having been obtained from the Secretary of State.

He was twice married. (1) on Wednesday, the 10th April, 1804, at the Collegiate Church, to Elizabeth, daughter of Joseph Thackeray, Esq., of Granby Row, Manchester, by whom he had ten children—five surviving him; (2) to his cousin Marianne, daughter of George Lloyd, of Hulme Hall, Esq., who died 27th July, 1839, leaving no issue.

His family erected to his memory a fine painted window in the Chapter House of the Cathedral, representing the four evangelists, executed by Clayton and Bell, London.

Canon Wray published—

1.—*A Statement of Facts respecting the Population of Manchester.* 1815. (See No. 8.)

2.—*A Sermon on the Promise of a Saviour kept in view throughout the Scriptures until its fulfilment.* Galat. iv. 4. 8vo. 1840. Contributed to a volume published by 39 living divines to liquidate a debt upon the Sunday School belonging to St. Andrews, Ancoats. It was adapted for Advent, and adopts a view of the subject held by Bishop Blomfield in his *Tradition of the Promise*.

3.—*A Sermon on the Origin of Church Rates.* Preached at the Visitation of the Venerable John Rushton, D.D., Archdeacon of Manchester, 20th March, 1846. 8vo.

4.—*A Short Enquiry respecting the Vestments of the Priests of the Anglican Church, and whether the surplice or black gown should be worn during the sermon.* By the Rev. Cecil Daniel Wray, M.A., Canon of Manchester, and Rector of South Runcion, Diocese of Norwich. 8vo. 6d. He arrived at the conclusion that the black gown was only the ordinary day dress of the clergyman, and that the Geneva gown was the same.

5.—*A Sermon preached before the Boroughreeve and Constables and Favelin men of Manchester, on the 1st of October, 1812, on making the annual Proclamation of the Lord of the Manor's Fair.* By C. D. Wray, M.A. Proverbs xx. 14: "It is naught, it is naught, saith the buyer, but when he is gone his way he boasteth." The sermon was on honesty and fair dealing, and against the trickery and chicane in buying and selling, common in Solomon's day, and not unknown in our own. The persons who at that time set up stalls in St. Anne's Square attended the Church. I have not seen the sermon. (See Canon Wray's letter to me.)

6.—*Early Recollections of the Collegiate Church of Manchester,* a MS., pp. 24. 4to. By C. D. Wray, 1809-1866. This was printed after his death by his son, Rev. H. Wray, M.A.

7.—*Directions to my Parishioners.* This is dated 7th June, 1847, and re-dated from time to time up to November, 1864. He requested that 1,000 copies or more should be printed and given away at his funeral, and on the Sunday afterwards to every pew owner and Sunday scholar belonging to the Cathedral.<sup>1</sup>

<sup>1</sup> Canon Wray is also credited with the authorship of the following small anonymous tracts, printed for popular circulation during the agitations concerning reform in the year 1817:—

*The Street Politicians; or, a Debate about the Times*, being the Substance of a Conversation which took place on the Area opposite the Exchange, in Manchester, between Two Master Weavers, on Monday Morning, the 27th January, 1817. Manchester. 18mo. pp. 17.

*The Speech of Mr. John P—, Schoolmaster, residing at a Village near Manchester,*

8—*On the Necessity of Church Extension in Manchester.* 8vo. 1815. This pamphlet was quoted in the House of Commons by Mr. Vansittart, Chancellor of the Exchequer, when advocating a grant of a million of money for Church Building. Several churches were built in Manchester through Mr. Wray's representations.

*A Memoir of the Rev. C. D. Wray, M.A.*, Senior Canon and Vice-Dean of Manchester Cathedral, and Rector of Runcton-with-Holme, Norfolk, was privately printed after his death, with an appendix containing *Early Recollections of the Collegiate Church.* 12mo.

In February, 1867, his library was sold in Manchester. He had some curious and scarce local works, and also books which had belonged to the Foxleys, Asshetons, and Brookes. Mr. Crossley bought some of these, and also *MS.* notes of sermons and heads of speeches and other *MS.* memoranda, several of them in an old black leather pocket book, which I thought might have been destroyed or kept by the family. On naming this circumstance to a member of Mr. Wray's family, I discovered that great care had been taken that nothing of the sort should meet the public eye, and such incredulity was expressed on the subject that I did not disclose to the individual all that I had seen and read; and Mr. Crossley told me that he had no intention of parting with any of his purchases, so that my clerical friend, who doubted my accuracy, was left in ignorance.

In the spring of 1866 the Bishop of Manchester wrote to him, and concluded his letter thus: "No one who has known you can doubt the untiring zeal with which you have sought to carry out the duties which the Church prescribes to her ministers in full and deep devotion to the best interests of those with whom you have had to do. But there is another point on which I must for a brief moment touch. The office I fill gives me ample

lately delivered before a Crowded Assembly of his Neighbours, who Met at the Crown Public House, to take into Consideration the Expediency of Parliamentary Reform. Manchester. 1817. 18mo. pp. 12.

opportunity of knowing the opinions as to their contemporaries of those among whom my lot is cast. I have had many and varied opinions of many men, but only one of kindly respect and good will as respects yourself. That as the shadows deepen upon you, you may be supported by increasing confidence in the truth of that Church you have so long and so faithfully sought to serve, rich in the affection and respect of numerous friends, the blessings of the poor, and the prayers of the children you and yours have laboured to educate, and, above all, strengthened by the great Spiritual Head of His Church, is my sincere wish and prayer."

After the death of Canon Wray the Bishop wrote : "Sincere as was my regard and esteem for him, and the respect with which I shall always cherish his memory, it is cause of much consolation to think he has closed an active and useful life free from pain, and with a kindly recollection and sincere good will of all who knew him. During eighteen years of not infrequent intercourse, marked by unvarying kindness on his part, I have known few who so completely escaped ill-will, even on the part of those who most differed from him in opinion, as the late Canon Wray ; and this was accomplished by not the slightest sacrifice of principle on his part. He held his own convictions fairly, and avowed them openly . . . To your departed father I shall always feel obliged. From the hour of my coming here to his last moments, I received from him nothing but kindness. Our very differences were friendly. And I believe no one ever passed away from among us more ripe in piety, earnest in self-denial, pure in spirit, and honoured as well as beloved by those who knew him."

[The following obituary notice of Canon Wray appeared in the *Manchester Courier*, where many details preserved by Canon Raines are repeated with amplifications, and others added ; and lest any part of the biography should be shorn of its abiding interest through abbreviation, are here reproduced in their entirety] :

"Another link that binds us with the past has been snapped. The weight of four-score years and eight has borne down the

venerable form and vigorous constitution of the oldest ecclesiastical dignitary connected with the Cathedral and Parish Church of Manchester. The Rev. Canon Wray died at seven o'clock yesterday morning (27th April). The Rev. Cecil Daniel Wray, of Smedley Bank, was the eldest son of the Rev. Henry Wray, Vicar of Hadfield Broad Oak, Essex, and of Newton Kyme, Yorkshire, and a deputy-lieutenant of the latter county. His mother was the second daughter of George Lloyd, Esq., of Hulme Hall, near Manchester, and niece of Sir Thomas Horton, of Chadderton Hall, in this county, Bart. He was named after his two godfathers, Sir Cecil Wray, Bart., M.P. for Westminster; and Mr. Daniel Wray, F.S.A., one of the trustees of the British Museum. The family were resident in ancient times in the county of Lincoln, where was born Sir Christopher Wray, Lord Chief Justice in the reign of Queen Elizabeth; but the branch from which Canon Wray was more immediately descended settled in the 16th century at Kelfield, in Yorkshire, at which place Canon Wray possessed an estate which he inherited from his father. He was born at Doncaster on January 21st, 1778. He was educated at Hipperholme School, which at that time stood in very high repute, under the mastership of the Rev. Mr. Hudson. In 1798 he took the degree of B.A. at Brasenose College, Oxford, where he resided for a further period of two years as a Hulme Exhibitioner. On St. Luke's Day, 1801, he was ordained deacon by Archbishop Markham, and in the following year he was ordained priest in the Chapel Royal, St. James's, by Bishop Sutton of Norwich, being Curate at his father's living of Newton Kyme. Immediately after this he became Curate of Preston, in Lancashire. Remaining at Preston only a short time he removed to the Curacy of Wigan, where he remained until 1809, being in that year elected Clerk in Orders of the Collegiate Church, Manchester. On the 9th of September in that year he preached his first sermon in the Collegiate Church, being a very warm appeal in behalf of the Sunday schools. In 1821 he was elected a Chaplain, having for eleven

years previously acted as Deputy-Chaplain for the Rev. J. H. Hindley. In 1830 he was elected a Fellow. When Manchester was constituted a Bishop's See the Fellows of the old foundation became Canons of the Cathedral ; and Mr. Wray at the period of his death was Senior Canon, Vice-Dean, and Rural Dean of the Cathedral. He was also Domestic Chaplain to the Earl of Crawford and Balcarries. Since the year 1851 he had held the Rectory of Runcton-with-Holme, in Norfolk. Although the life of the venerable gentleman, whose death we have announced, was spent in an especial degree before the public, and although the high esteem in which he was universally held was founded upon a general and well-founded estimate of his personal merits and his long career of usefulness, the very fact of that career having been extended over so many years renders it necessary for us to recur to the annals of the past, and to place before our readers events which occurred before a majority of them were born. To Canon Wray, in conjunction with Mr. Nathaniel Gould, the towns of Manchester and Salford were indebted for the erection of two large and important national schools, founded on the then recently-introduced system of Dr. Bell. Dr. Bell came down to Manchester by the special invitation of Canon Wray, in order to give direction and advice on the management of these schools ; and for upwards of twenty years Canon Wray superintended them with a warm and unremitting interest. In conjunction also with Mr. George Grundy he was mainly instrumental in effecting the purchase of St. George's Church, Oldham Road, which edifice had been previously in the hands of a body of Dissenters ; and it was he who made all the subsequent arrangements which resulted in its consecration by Bishop Law. Canon Wray took an extremely warm interest in the success of the celebrated Ten Hours Bill, and spared no exertions in his endeavours to promote it. One of the first steps taken by the Government was to direct the Justices in Quarter Sessions to nominate and appoint for the supervision of factories any gentlemen who were disposed to undertake the task without

emolument. Of these gentlemen he was among the first. He afterwards was requested by a large body of operatives to preside at their first meeting on the subject of the Ten Hours Bill, and he continued to be their chairman until the bill was carried. It will be remembered that these meetings were very numerously attended, there being frequently 5,000 persons present, and among them not unfrequently some of the leading men of the day. In the year 1847 Canon Wray was requested by the feoffees of the Chetham's Charity to preach their annual commemoration sermon ; and he took occasion in that sermon to notice the rather singular fact that no monument existed to Humphrey Chetham's memory. Most of those who heard him were struck with the pertinence of the remark ; and the effect produced upon one individual present, who had been himself a college boy, was such, that without delay he went to the preacher, and offered the sum of £200 for a monument to his benefactor, with a promise of £200 more if this should not be enough. We scarcely need to mention the name of George Pilkington ; nor to add that the final result was a beautiful statue of Humphrey Chetham, together with certain stained glass windows, at a cost of nearly £2,000. From the commencement to the close of his long and consistent career Canon Wray enjoyed in a remarkable degree the esteem and regard of those among whom he laboured, and of this fact he received several valuable and very gratifying proofs. At Wigan he was presented by the parishioners with plate of considerable value, as well as a special gift by the Rector, the Rev. George Bridgeman. The teachers and scholars of the Cathedral Sunday Schools presented him with a handsome piece of plate, and he received from one of the visitors, Mr. W. Andrew, a similar gift in token of gratitude for " Scriptural teaching and sound advice " given to him in his early days, and " as a memento of the kindness and attention of Canon Wray in visiting the teachers and scholars in all times of sickness and distress." Mr. Andrew also expended a considerable sum in covering the entire

chancel of the Cathedral with a pavement of encaustic tiles, placing thereupon the following inscription :—

The pavement of this choir was presented A.D. 1859, by William Andrew of Ardwick, in token of respect and gratitude to the Rev. Canon Wray, on the completion of the fiftieth year of his ministrations in this church.

Canon Wray was deeply sensible of the privilege which he had enjoyed through life in being connected from the first with churches in which daily prayer was offered, and he often expressed thankfulness for having had strength given to do his work. It may be said that during one portion of his life he almost lived in the church. On the Sundays he was frequently within its walls, with one or two brief intermissions, from the beginning of the early service at six o'clock to the close of the afternoon service at five ; and after this came both funerals and christenings. Probably he had gone through more duty of this character than any other man living.<sup>1</sup>

One of the strongest feelings that animated the breast of Canon Wray may be embodied in that brief sentence which is said to have been frequently in the mouth of a former dignitary of his own cathedral : *Domine, dileyi decorem domus tuæ, et locum habitationis glorie tuæ.*

Lord, I have loved the habitation of Thy house  
and the place where Thine honour dwelleth.

And after he was bowed and broken down by bodily infirmities, his thoughts and his affections dwelt there down to the last. A very short time before his death, it being recommended that he should be driven out for air, he directed that the carriage should be delayed for a few moments at a point from which he could take a parting view of the edifice which had been the scene of his long labours—which were to him, indeed, labours of love.

<sup>1</sup> Of these duties he kept a record, and they amounted, as he averred, to—christenings, 33,211 ; marriages, 13,186 ; funerals, 9,995.

It should not be forgotten that some years ago an entire restoration of the more minute figures and ornamental portions of the tabernacle work in the choir of the Cathedral, which at some period had been grievously mutilated, was effected at his expense. Nor must we omit to record that since the year 1828 he had supplied means for the payment of two additional chorister boys. To his exertions, indeed, it was mainly owing that the whole of the musical part of the service underwent a gradual improvement. His own early ideas were associated with the services which he had attended at York Minister, and he perceived how lamentably our own services fell behind; for it must be stated that fifty years ago there was no chanting of the Psalms whatever in the services on Sunday, and not much on the week days; nor was a single anthem heard from the beginning of the year to the end of it, excepting in the afternoon of Christmas-day."

He was buried on Thursday, 3rd May, in the Old Church yard, in the vaults of the Lloyds, by an order from the Secretary of State.

Canon Wray was amiable, domestic, genial, and forbearing, strong in adhering to his convictions, and not easily moved from his opinions, but always courteous and respectful to those who differed from him. His views were High Church. He had a feeble voice, and was not an impressive preacher. In politics he was a loyal follower of Mr. Pitt, Lord Eldon, and the Tory School, and never forgot the old toast, "Church and King."

On the gravestone in the Cathedral of Manchester:

Here lieth the body of . . .

Elizabeth, wife of the above Rev. C. D. Wray.

She died Jan. 29, 1825, aged 45 years.

Eliza. Wray, the eldest daughter of the Rev.

Cecil Daniel Wray, A.M., and Elizabeth  
his wife. She died Sept. 18, 1817, æt. 11.

(Several other chdn.) Also Marianne, wife  
of the above Rev. C. D. Wray, A.M., Fellow.  
She died 29 July, 1839, æt. 53 years."

On the south side of the Cathedral is a low coped tomb, with a [floriated] cross running down the centre, enclosed with iron railing, with this inscription running round the margin of the stone :—

[Cecil Daniel Wray, M.A., successively Clerk in Orders, Chaplain, Fellow, and Canon of this Cathedral, entered into his rest April 27, A.D. 1866, aged 88 years.  
"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

In the Chapter House of the Cathedral, a stained glass window was placed by the Canon's family, with the following inscription :

In honorem Dei, et in piam Memoriam  
Cecelii Danielis Wray, A.M.,  
hujusce ecclesiae per lvi. annos clerici,  
per xxxv. canonici,  
posuerunt liberi superstites, A.D. MDCCCLXVI.]

**OSWALD SERGEANT**, third son of Mr. William Sergeant of Manchester, attorney-at-law, by his wife Elizabeth, daughter of Nathaniel Milne, of Prestwich, Esq., who was also in the law, and a county magistrate.

He was baptised at St. Anne's Church, Manchester, May 28th, 1800; educated by the Rev. [Isaac] Bell, Curate of Alderley, who had the reputation of being an able scholar; and admitted of St. John's College, Cambridge, B.A. 1823, M.A. 1826, being a senior optime.

He was ordained by the Bishop of Lincoln to the Curacy of Grantham, of which place the Rev. William Potchett, M.A. (a very old friend of my father) was the Vicar. He subsequently became Curate of Prestwich (1824-1825) (Booker's *Hist.*, p. 127, 4to), and thence removed to the Parish Church of Warrington.

On the 21st September, 1825, the Church of St. Philip's, Salford, was consecrated, and Mr. Sergeant was appointed first Incumbent by the Warden and Fellows. Here he won the respect and affection of a very numerous flock, and especially of the poorer members of it. He was indefatigable in his attention to the instruction of the young in the National Schools, and in the Sunday School in connection with his church. He resigned this living in 1832, when, upon the death of the Rev. J. H. Mallory, he was elected a Fellow of the Collegiate Church. A Chapter was held on the 19th June, and all the members were present. The Rev. Richard Remington, Chaplain, was proposed by Mr. Gatliffe, his wife's uncle, and seconded, according to a promise given under bond, by Mr. C. D. Wray, the recently appointed Fellow.

A strong remonstrance was made by the Warden and the other Fellows on the ground of Mr. Remington's ineligibility, owing to his irregular habits, but no other candidate was put in nomination. After a discussion which lasted nearly three hours, the Chapter was adjourned to the 30th June, when the same parties again met, and Mr. Sergeant was proposed, seconded, and declared to be duly elected, and on the following day was installed.

Soon after this election Mr. Gatliffe entered a protest against the appointment of Mr. Sergeant on the ground that Mr. Remington had been duly elected at the previous Chapter, being the only candidate proposed and seconded. But at a subsequent Chapter held in January, 1833, the painful dispute was amicably adjusted, and Mr. Sergeant retained the dignity. (Dr. Hibbert-Ware's *Hist. Coll. Ch.*) The election of Mr. Sergeant was recorded by the Registrar of the Chapter as having taken place

on the 2nd August, 1832. It is admitted that Mr. Sergeant, whose father was the Chapter Clerk, was unexpectedly brought forward, principally in consequence of the unpopularity of Mr. Gatliffe's nephew, and to prove that, as Mr. Sergeant had no claims on the individual members of the Chapter, their opposition to Mr. Remington was the result of principle, and not, as Mr. Gatliffe hastily asserted, that the other members of the Chapter might exercise their own nepotism.

Mr. Sergeant had determined to defend his appointment, and, having drawn up his case, took counsel's opinion, and even employed counsel to defend his election. He said that these initiatory proceedings had cost him not less than £200, but Gatliffe, not feeling sure that he was legally right in his view of the case, withdrew his opposition, and the matter dropped. (Rev. W. J. ffarrington, 1834.)

Mr. Sergeant joined the Manchester and Eccles Church Building Society, and much of its success and usefulness was owing to him, for with untiring energy he advocated its claims upon the support of Churchmen, and, being well known amongst his fellow-townsmen, he was enabled to collect a far larger amount of its available funds than any other individual member.

The members of the College having elected him bursar, his talent for business was displayed in the superior management of the property belonging to the body, which, during the latter years of the life of Mr. Gatliffe, had been very imperfectly administered, owing to the advanced age of that gentleman, and his non-residence.

A Select Committee of the House of Commons appointed "to enquire into the mode of granting and renewing leases of the landed and other property of the Bishops, Deans, and Chapters, and other ecclesiastical bodies of England and Wales, and into the probable amount of any increased value which might be obtained by an improved management, with a due consideration of the interests of the Established Church and of the present lessees of such property," made application in 1839 to the

Warden and Fellows of the Collegiate Church for a return of "the number of leases for lives and the number of leases for terms of years, respectively, outstanding on the 1st January, 1836; also the amount of fines received on an average of six years preceding that date; also how much of those fines was in respect of leases for lives, and how much in respect of leases for terms, stating the total amounts of the same, without details, and stating also, in respect of terms of years, what were the several terms they had to run on the 1st January, 1836."

To this inquiry Mr. Sergeant, as Registrar, returned the following answer to the Select Committee: "Manchester, 5th March, 1839.—Sir, I am instructed by the Warden and Fellows of Christ's College, Manchester, to state for the information of the Select Committee on Church Leases, that, with great respect and deference for the House of Commons, they feel themselves compelled by a sense of duty to decline furnishing the information which the Committee request; begging leave to assure them that they have come to this decision, not from any wish to conceal the nature and amount of their revenues, but after a careful consideration of the obligations imposed on them by the Charter of their Foundation. Signed, Oswald Sergeant, Registrar. Addressed to Charles Frere, Esq."

The Ecclesiastical Commission soon obtained powers to dispense with these scruples of the Chapter.

In May, 1843, the Bishop of Salisbury (Grey) made statements in the House of Lords with regard to "the financial part of the question" relative to the Bishopric of Manchester, which called for some stringent remarks from the editor of the *Times* newspaper. Mr. Sergeant, conceiving that the Bishop's remarks were founded in egregious error, did not admit the validity of the reasoning of the *Times*. The following correspondence thereupon ensued:—

## THE DIOCESE OF MANCHESTER.

*To the Editor of the Times.*

Sir,—On the supposition that the statement made by the Bishop of Salisbury in the House of Lords with regard to “the financial part of the question” relative to the Bishopric of Manchester is correct, and admitting the principle of the Ecclesiastical Commission, your conclusion, in a leading article of yesterday’s *Times*, is perfectly legitimate. You will, however, be surprised to learn that the statement of that right rev. prelate is founded in egregious error.

The return of the Chapter of Manchester to the Ecclesiastical Commissioners was as follows:—“Net average annual income, £4,025, divided into six equal parts, whereof the Warden (or Dean) received two, and the Fellows (or Canons) one each.” This leaves, as you will perceive, £670 16s. 8d. to each of the latter, and £1,341 12s. 4d. to the former, or little more than half the amount as stated by the Bishop of Salisbury. The return, as I have given it, is printed by the authority of the Ecclesiastical Commission, and is found in that form in the books of reference on the subject. How the Bishop of Salisbury can have fallen into so strange an error it is impossible to say, but as his statement was not contradicted by the Episcopal Commissioners present, and as it has appeared in your widely-circulated pages, I think it desirable to set the matter right, and you will oblige me by inserting this letter in an early number of your influential paper.

I have the honour to be, Sir, your obedient servant,

Oswald Sergeant,

Canon of Manchester, and Bursar of the  
Collegiate body.

Manchester, May 26, 1843.

P.S.—The Bishop of Salisbury may not be aware that the Dean and Canons of Manchester are rectors of the parish of Manchester, and perform all the Sunday duties in the parish church, as well as exercise a general superintendence over the parish, and take an active part in the management of its charitable institutions.

*To the Editor of the Times.*

Sir,—Having read in your paper of this morning a letter signed “Oswald Sergeant, Canon of Manchester, and Bursar of the Collegiate Body,” in which it is asserted that the statement made by me in the House of Lords respecting the revenues of the Collegiate Church of Manchester “is founded in egregious error,” I beg to inform you that that statement is entirely borne out by the document to which I referred.

Your correspondent appears to suppose that I quoted from the published report of the Commissioners appointed to inquire into the Revenues of the Church, and whose report, which I have not at the present moment by me, is, I believe, founded on an average of three years terminating in 1831. The document I did quote from is a later return made to the Ecclesiastical Commissioners, and comprising a period of seven years, from 1828 to 1834 inclusive. This has been printed for the use of the Commissioners, but is not published. I have referred again to this paper, and I find that the average income of the Warden of Manchester for the seven years above mentioned is stated in it to have been £2,502 11s. 6d., and that of each of the fellows £1,251 5s. 9d., which are the sums I mentioned in the House of Lords.

It was, I presume, on the authority of this return that the Act 3 and 4 Victoria, c. 113, sec. 66, provides that such fixed annual sum shall be paid to the Ecclesiastical Commissioners for England by the future Dean and Canons of the Collegiate Church of Manchester as shall leave to such Dean an average income of £2,000, and to each of such Canons an average income of £1,000. If the income of the Dean be now, as your correspondent appears to imply, only £1,341 12s. 4d., and that of each of the Canons only £670 16s. 8d., it is obvious that this provision would be absurd.

This, however, is a part of the subject with which, personally, I have not any concern. I am not responsible for the correctness of the return made to the Ecclesiastical Commissioners of Inquiry, but merely for the correctness of my own quotation from it.

If there be any error, it does not rest with me; for the statement which I made in the House of Lords exactly agrees with the document printed by the Ecclesiastical Commissioners, from which I profess to derive my information.—I remain, Sir, your obedient humble servant,

22, Wilton Crescent, May 30, 1843.

E. SARUM.

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Bishop Prince Lee came to Manchester prejudiced against the Chapter, and all his proceedings towards that body may be traced to the supposed mystification of their revenues, which had been grossly exaggerated by the public.

No man took a deeper interest in the ecclesiastical arrangements of the parish and its districts than Mr. Sergeant, and his accurate and extensive local knowledge always proved of the utmost service, rendering his advice so clear and practical that it was generally acted upon.

Bishop Prince Lee appointed him Rural Dean of Eccles, but owing to his strong opposition to the views of that Prelate respecting the Chapter and the Rectory Division Bill, he declined acting with the Bishop, and resigned the office of Rural Dean in 1851, being succeeded by the Rev. Hugh Stowell, the Bishop's Chaplain.

He was always of a delicate constitution, and was a spare, consumptive-looking man, with a bright blue eye, fair complexion, rather bald, and of an irritable temperament.

Dr. Parkinson said he was rather vehement and declamatory in the delivery of his sermons, and, at an early period of his life, Mr. Crossley told me that Sir James Mackintosh, having heard him speak at a public meeting in Manchester, inquired who he was, and, being arrested by his oratorical energy and warmth of diction, said it amounted "to luminous declamation." (February 15, 1854.) I heard him preach on Ascension Day, 1849, in the absence of the Dean, a very earnest and practical sermon, but I thought the delivery of it feeble, and not at all declamatory.

He had been long an invalid, and sank at last beneath the attack of an insidious disease, at his house at Higher Broughton, on Sunday, February 12th, 1854, aged 53.

The following obituary notice of Canon Sergeant appeared in the local press:—"We were not able last week to do more than notice the obsequies of this gentleman, and we therefore take the earliest opportunity of recording a few particulars respecting one whom we knew well, and whose death has left a blank in the

circle of those we greatly esteem. Mr. Sergeant was a native of Manchester; he was the second son of Mr. Wm. Sergeant, of the firm of Sergeant and Milne, solicitors, and having graduated at St. John's College, Cambridge, in 1823, as a senior optime, he entered the Church, and sustained for a short time the duties of Curate of Prestwich. From thence he was removed to the cure of the newly-created incumbency of St. Philip's, Salford, in 1825, we presume, as the church was consecrated on the 21st of September in that year. Here he soon gave proofs of talent of a high order, and by his eloquence and exertions won the respect and affection of a very numerous flock, and especially of the poorer members of it. He was indefatigable in his attention to the instruction of the young in the national schools, and in the Sunday school in connexion with his church, and it is known that many who then benefited by his exertions have ever retained toward him the strongest feelings of gratitude and attachment. He resigned the incumbency in 1832, when, upon the death of the Rev. J. H. Mallory, he was elected a Fellow of the Collegiate Church, and in his new sphere of sacred duty his services on the Sabbath were highly appreciated to the last, by the largest congregation found in the city, the poor always exhibiting a deep interest in them. He joined the Manchester and Eccles Church Building Society, and much of its success and usefulness was owing to him, for, with untiring energy, he advocated its claims upon the support of Churchmen, and being well known among his fellow townsmen, he was enabled to collect a far larger amount of its available funds than any other individual member. The members of the College having elected him bursar, his talent for business was displayed in the superior management of the property belonging to the body, which during the latter years of the life of the late Rev. Mr. Gatliffe had been very imperfectly administered, owing to the advanced age of that gentleman; and his successor, the Rev. Canon Clifton, enters upon a far easier duty than Mr. Sergeant had to cope with when the office was confided to him. No man took a deeper interest

in the ecclesiastical arrangements of the parish and its districts, and his accurate and extensive local knowledge always proved of the utmost service, rendering his advice so practical and clear that it was generally acted upon. He was always of a delicate constitution, and he sank at last beneath the attacks of an insidious disease, at the early age of 53. By his death the Chapter has lost one of its most efficient and active members, whose usefulness and exertions, never obtruded upon public notice, were not less valuable ; and whose straightforward and high-minded character commanded general respect, and will be venerated by all with whom he was brought into more immediate contact. As a man he was warm-hearted, kind, and charitable ; as a friend, steady, single-minded, and devoted. Of a somewhat hasty temper, he was ever frank, generous, and forgiving. By his family, his memory will be cherished with the warmest affection ; and his friends will long lament his loss. In the two sermons preached on Sunday, in the Cathedral, by the Rev. Canon Parkinson and the Rev. W. Wilson, a just tribute was paid, especially by Dr. Parkinson, to the earnest, eloquent, and faithful discharge, by his late colleague, of his duties in that sacred building, which met with the general assent of the congregation, and drew forth tears of regret from many." (*Manchester Courier*, February, 1854.)

And yet Dr. Parkinson told me, a day or two afterwards, that he was much struck with the apathy with which the congregation and the hearers generally listened to the sermon, which he attributed to Mr. Sergeant having been withdrawn from the Cathedral by illness for a couple of years, and the quick succession of strangers, in a congregation like that of the Old Church of Manchester. A few years ago, the doctor observed, Mr. Sergeant's death would have been lamented by his congregation as a calamity ; now he seemed to have been forgotten. I reminded my old friend of a similar remark of Mason's, in his *Life of Gray*, on the fluctuation of taste and manners in the University, occasioned by the constant changes of the society.

Canon Sergeant was buried in his father's vault at Eccles. The Dean of Manchester read the Burial Service. The choir of the Cathedral attended, and Mr. Harris, the organist, played "The Dead March in Saul" as the procession advanced. The Psalms were chanted, and an anthem, by John Goldwin, "I have set God always before me," was sung.<sup>1</sup>

His father died 27th October, 1834, aged 67, and was buried at Eccles; his mother had died in April of the same year, aged 69. Edwin, their son, died 9th March, 1833, aged 39, unmarried, and William Sergeant, their second son, died unmarried or *s.p.* He left his fine library to his brother Oswald, and to Dr. Shaw, a physician, now of Leicester, who, it was said, got the most valuable part of it.

Canon Sergeant married Alice, youngest daughter of Edmund Haworth of the Tenters, near Bury, and afterwards of Sale (of the firm of Peel, Yates, Haworth and Co.), at the Collegiate Church of Manchester, May 1st, 1825, and had issue—

1.—Oswald Pattinson Sergeant, M.A., Curate of Somerton, Dedington, in the county of Oxon, afterwards Rector of Syresham, near Brackley, in the county of Northants, 1859, to which he was presented by C. Cottrell Dormer, Esq. [now Vicar of Chesterton, Bicester].

<sup>1</sup> The following inscription on a mural monument, in the Church of Grange-over-Sands, shows that Canon Sergeant's zeal in promoting Church building extended beyond Manchester and its immediate surroundings :

In Memory  
of the  
Revd. OSWALD SERGEANT, M.A.,  
Canon of Manchester,  
who died Feb. 12th, 1854, aged 53 years.  
This tablet was erected  
by the inhabitants of Grange,  
and by  
some attached friends in Cartmel,  
in grateful remembrance  
of his liberal and successful exertions  
in promoting the building of this Church,  
and of the interest he took in their welfare.

2.—Edmund William Sergeant, who obtained the prize poem on the Catacombs at Rome at Harrow School, in April, 1854. A first classman of Balliol College, Oxon, 1858, M.A. 1861; Assistant Master of Wellington College; Fellow of St. Peter's College, Radley; Master at Winchester College. Author of *Sermons*. 1866. 2s. 6d. [Now Vicar of Moordown, near Bournemouth.]

3.—A daughter.

Mr. Sergeant's brothers-in-law were, Mr. Richard Gould, Grimley, Bromsgrove; Mr. Alex. Steele, Woodland, Tunbridge Wells; Rev. Frederick Peel, Willingham Rectory, Gainsborough; and his nephew, Charles Swainson, Esq., Frenchwood, near Preston.

Mr. Sergeant published—

1.—*A Caution against the Delusions of Infidelity, with a brief Sketch of the Christian Evidences*. A sermon preached in the District Parish Church of St. Philip, Salford, on Sunday, 1st May, 1831, by the Rev. Oswald Sergeant, M.A., Minister of that Church, and Domestic Chaplain to the Most Noble the Marquess of Stafford. Text, 2 Peter, i. 16. Dedicated to the congregation, "with feelings of sincerest and affectionate attachment." Published by request. Proceeds of sale devoted to the benefit of the Sunday School. Rivingtons.

2.—*The Christian Duty of Providing Church Accommodation for the Poorer Brethren*. A sermon preached in the Collegiate and Parish Church of Manchester, on Sunday, December 21, 1835, by the Rev. Oswald Sergeant, M.A., Fellow of Christ's College, Manchester. A prefatory passage from Hooker's *Eccles. Polity*, bk. 5, p. 79. Rivingtons.

3.—*The Responsibilities and Prospects of the Church of England, with a Short Appeal on Behalf of the Society for Promoting the Employment of Additional Curates*. A sermon preached in the Collegiate and Parish Church of Manchester, on Sunday, November 20th, 1837, by the Rev. Oswald Sergeant, M.A., Fellow. Text, Psalm lxxx. 8, 9, 12. Published at the request of the

Churchwardens, Sidesmen, and Boroughreeve and Constables of Manchester, to whom it is dedicated.

4.—*On the Privileges, Responsibilities, and Prospects of the Church of England.* A sermon by the Rev. Oswald Sergeant, M.A., Fellow; same text as above. Contributed to a volume of sermons by 39 living Divines in 1840, in aid of the fund for liquidating the debt on St. Andrew's Sunday School, Manchester. Published under the superintendence of Rev. George Dugard, M.A., and Rev. Alex. Watson, B.A.

5.—*An Address at the Annual Distribution of Prizes to the Children of the Sunday School of St. Philip's, Salford.* By the Rev. Oswald Sergeant, M.A., Manchester. 1830. 12mo.

6.—*Funeral Sermon on the Death of the Very Rev. Thomas Calvert, D.D., Warden of Manchester, with a Brief Memoir.* 8vo. 1840.

7.—[*Honest Conformity, or Separation, the Duty of the Clergy.* A sermon preached in the Collegiate and Parish Church of Manchester, on Saturday, May 1st, 1847, at the Visitation of the Venerable Archdeacon Rushton. By the Rev. Oswald Sergeant, M.A., Canon of Manchester. Manchester, T. Sowler. 1847. 8vo. Text, 2 Tim. iii. 14.]

RICHARD PARKINSON, son of Mr. John Parkinson of Blindhurst, in the Forest of Bleasdale, in North Lancashire, by his wife Margaret, daughter of Andrew Blackburne, of Scots Green, was born on the 17th September, 1797. His father died in 1841, at the age of 83, leaving an elder brother surviving, the Rev. Robert Parkinson, Incumbent of Longridge, near Chipping, and the oldest clergyman in the diocese of Chester.

In the introduction to a Poem "On revisiting Admarsh Chapel, November 15, 1843," Dr. Parkinson has recorded in his own pleasing style, overflowing with thought and feeling, that he was "The representative of an old race, almost a clan, of yeomanry and gentry who have been settled in the township of Bleasdale, a royal forest in the northern part of the county of Lancaster,

from time immemorial. The contiguous estates of Hazlehurst, Fairsnape, Blindhurst, Higher Core, Hoghton House and Woodgates, now or till lately belonging to his name and kin, consisting of five or six thousand acres of cultivated or moor land, stretch along a range of hills from Brooks Fell to Parlock Pike, in the adjoining chapelry of Chipping. Blindhurst and Fairsnape were the principal residences of the family, and a great portion of these two estates is still held mesne, or in common. The oldest deed in the author's possession is dated the 11th Elizabeth, 1569, but it implies a long previous residence, being a re-lease of a portion of Blindhurst from the Crown on behalf of the Duchy of Lancaster (of which the forest is holden) for a period of thirty-one years, 'to James and Edmund Parkinson of Blindhurst.' The following account of the Fairsnape branch is extracted from the Herald's Visitation of the county of Lancaster, anno 1613, and the arms emblazoned are quartered with those of Singleton of Staining.

George, the eldest surviving son, married the daughter of Thomas Blackburne, Esq., of Orford, and left his estate of Fairsnape to his widow, who, by marrying John Clifton, younger brother of Sir Thomas Clifton of Lytham, carried it (that is one moiety of Fairsnape and Blindhurst) into that family, from whom it has finally passed by sale into the hands of William Garnett, Esq., of Bleasdale Tower. Mr. Garnett has also purchased the estate of Hazlehurst from Richard Parkinson, whose ancestors have held it from time immemorial.

The other moiety of Fairsnape and Blindhurst still remained in the author's family and name till the days of his great grandfather Robert. He left it to his eldest son Henry, afterwards of Woodacre Hall, from whom it has passed, in the female line, to Mr. Sharpe of Lancaster, Deputy Commissary for the Archdeaconry of Richmond. To the author's grandfather, Richard, the second brother, he left Hoghton House and Woodgates, which had been purchased by James Parkinson of Blindhurst, in the first year of King Charles the First, and which still remain.

Admarsh is the name of the Chapel of the township of Bleasdale, which is a chapel of ease in the vast parish of Lancaster. It was totally without endowment, and generally without a minister, except when the author's ancestors hired one to take the duty once a month, whose receipts for wages (about £4) I occasionally find among the papers. To remedy the evils arising from this want of a spiritual pastor, the author's grandfather, who had twelve children, engaged the Rev. Mr. Smith to become a permanent resident in his house and teach his children, and officiate in the chapel, giving him for his labour board and lodging and ten pounds a year, and allowing him to take additional boarders into the roomy house by way of eking out his scanty maintenance. Thus one generation of the Greenhalghs, Claytons, Walmsleys, and some other old Lancashire families, were brought up under my grandfather's eye; while his large family obtained a higher style of education than could otherwise have been obtained for them in that remote region, and with his, after all, but limited means; and thus they, as well as the whole township, received temporal and spiritual benefits, for which the author, as well as many others, has deep reason to be grateful." (*Poems, Sacred and Miscell.*, pp. 204-6. 12mo. 1845.)

After all, his descent may be described like that of the good Lord Chancellor, Sir Thomas More—*familia non celebri sed honesta natus*—and yet he delighted to talk about his old yeomanry ancestors.

He was first sent to Hawkshead School, but afterwards removed to Sedbergh, and was the last pupil who studied mathematics with the famous Dawson, the Philosophical Apothecary there. (Wilson's *Remains*, pp. 106-7, note, 4to, 1858; De Quincey's *Autobiog. Sketches*, p. 217, 1856.)<sup>1</sup>

<sup>1</sup> Richard Parkinson received his early education at the Grammar School near Chipping Church, founded by the Rev. John Brabbin. From thence he went for a short time to the Grammar School of Hawkshead, and was afterwards removed to the more famous Grammar School of Sedbergh, where he studied mathematics under the celebrated Dawson. (*Introduction to the Old Church Clock*, by Mr. John Evans, pp. xvi. xvii. xviii.)

He was matriculated of St. John's College, Cambridge [Dec. 28, 1815], having for his tutor Dr. Calvert, afterwards Warden of Manchester; and in a beautiful monody on the death of the Very Rev. Dr. Calvert, in 1840, occurs the following touching lines by Dr. Parkinson:

For him who thus presumes in humble verse,  
To lay his tribute, trembling, on thy hearse—  
Taught by his sire, in earliest youth, to see  
Type of all imitable work in thee ;  
By fav'ring heav'n beneath thy influence rear'd,  
Train'd by thy wisdom, by thy favour cheer'd,  
Thro' rolling years with ceaseless kindness bless'd,  
In life too honour'd and in death caress'd—  
For him one wish alone remains—that he  
May still, in life and death, resemble thee !  
Though far beyond presumptuous hope to reach  
The height thy life displays, thy lessons teach,  
Still may the memory of thy work illume  
His drooping spirit 'mid impending gloom !  
Oh may he learn, thro' life's dark path, to feel  
Thy faith, thy holy hope, thy pious zeal !  
And when his dust—(for death shall not divide  
Those who in life have travell'd side by side)—  
Resigned to rest beneath one funeral stone,  
Shall mix its mouldering relics with thine own—  
May but one tear drop o'er thy hearse that fell,  
Trickle unmark'd upon his humbler shell,  
And but one friendly voice record—that he,  
Who sleeps below, pray'd to resemble **THEE** !

Mr. Parkinson graduated B.A. 1820, M.A. 1824, B.D. 1834, D.D. by royal mandate 10th December, 1851. He was a junior optime, and afterwards Platt Fellow. On leaving Cambridge he was appointed the Master of Lea School, near Preston, where he continued for a short time, and whilst there he became the editor of and a large contributor to the *Preston Sentinel*, during its

one year of existence. He was also a frequent contributor to the *Preston Pilot* in its earlier days, as the successor of the *Sentinel*.

He was ordained by Bishop Law of Chester to the Curacy of St. Michael's-on-Wyre in the year 1823, and Priest in the following year. Archdeacon Hornby told me that his father, the old Vicar, who greatly revered his young Curate, often marvelled how he obtained his information, for he seldom read anything but newspapers, the *Quarterly* and *Blackwood*, and yet his conversational powers were rich and copious, and he was always a favourite in society, his retentive memory enabling him to use his stores of information on all occasions with inimitable power of application. (Note of 5th August, 1852, and since.)

In the autumn of 1826 he was appointed theological Tutor, or Lecturer, in the College of St. Bees, by the Rev. Dr. Ainger, with the full concurrence of Bishop Blomfield, these learned individuals having formed the highest opinion of his intellectual powers, theological attainments, mature learning, and admirable forbearance of temper. Twenty years after this period he was appointed by the Earl of Lonsdale to the responsible office of Principal of the College, with the almost unanimous approbation of the Bench of Bishops. Firmly and intelligently attached to the Catholic and Apostolic principles of the English Church, as embodied in her creeds and liturgy, he was at all times liberal, considerate, and courteous towards those who differed from his views. His genial and loving disposition, influenced by "the same mind" which was in his Divine Master, always led him to respect the conscientious scruples of others, and to treat with tenderness those whom he thought were in error. Under his wise and judicious presidency a high standard of theological and classical culture was raised, and the College well sustains its character and usefulness. No College tutor, perhaps, ever more entirely possessed the happy faculty of winning the confidence and regard of his pupils than Canon Parkinson. In him they felt they had a friend and a guide to whom they could apply in

all difficulties, and whose sage experience, practical turn of mind, genial disposition, and sympathising kindness, endeared him to them, and invested him with an amount of personal influence which can scarcely be estimated.

In 1830 he obtained the Seatonian Prize at Cambridge for his Poem "On the Ascent of Elijah," one of the unsuccessful candidates being W. M. Praed, Esq. [afterwards] M.P., whose poetical merits, and subsequent literary and Parliamentary distinctions, are well known.

In the same year he was presented to the Perpetual Curacy, now Vicarage of Whitworth, near Rochdale, by the Rev. Hugh Hornby, M.A., Vicar of St. Michael's, and by the other patrons, which he vacated in 1841 in favour of his worthy Curate, to which circumstance he gracefully alludes in the preface to his interesting tale, "The Old Church Clock." He afterwards (1851) obtained an Exhibition to Rossall School for the son of this Curate, to mark his appreciation of the character of "Wonderful Walker," and also his regard for the descendant of that Apostolic Priest, immortalised not more by Wordsworth than by Dr. Parkinson himself.

In 1833 he was appointed by Bishop Sumner to preach the sermon at his Lordship's Triennial Visitation in the Collegiate Church of Manchester, when he embraced the opportunity of recommending to the younger clergy "liturgical preaching," which had long been a favourite subject with himself. The sermon was so favourably received by the Chapter that a Fellowship shortly afterwards becoming vacant by the resignation of Mr. Clowes, he was unanimously elected, although previously in a great measure personally unknown to all but one member of the capitular body.

The correct version of the steps which led to the election of a stranger was this—Gatliffe wished to bring in his relative Remington; the Warden and the other Fellows demurred, and, rather than vote for their nominee, Gatliffe proposed Mr. Parkinson, a perfect stranger to him, and the Chapter concurred. After

the sermon Mr. Clowes thanked the preacher, and asked for his address—which I have reason to know excited something more than the curiosity of Mr. Parkinson. On the 20th May, 1833, the Chapter met, and he was unanimously elected.

In 1837 and again in 1838 he was appointed Hulsean Lecturer in the University of Cambridge, the subject of his lectures being “Rationalism and Revelation.” He prefixed to the first volume an interesting memoir of the Rev. John Hulse, the founder of the lecture. The arguments are worked out with much power and skill, and the most unreflecting can hardly fail to be convinced by the removal of apparent difficulties and the lucid establishment of truth.

Dr. Parkinson was a contributor to *Blackwood's Magazine* of some of the papers amongst the *Horæ Cantabrigienses*, and introduced the merry Morgan O'Doherty to Cambridge. These papers were sent anonymously to the *Magazine*, yet their racy wit and delightful freshness insured them an easy admission, and they were referred to afterwards by the veritable Morgan (whoever he might be) as part of his series. (*Notes and Queries*, vol. x. p. 150.) The amusing parody on “Young Lochinvar,” which came out in the number of *Blackwood* for November, 1820, beginning “O gallant Sir James is come forth from the North,” in reference to Sir J. E. Smith's contest at Cambridge, was written by Dr. Parkinson, and he often mentioned it as a curious fact that the first article in the next number, “On Bishop Warburton and Dr. Johnson,” was written by his friend, then unknown to him, the President of the Chetham Society (Mr. Crossley), and that while the future president was balancing the merits of the great theologian and the famous moralist, the future dignitary of the Church, who was afterwards to be connected with him as vice-president of the same society, came out contemporaneously as the writer of a facetious ballad!

Dr. Parkinson wrote a great variety of sermons, tracts, pamphlets, and poems, and was also the editor of some of the Chetham publications, of which Society he was one of the

founders, and had been the vice-president since the commencement in 1842.<sup>1</sup> The last volume of *Byrom's Remains* had just left his hands, and had not been issued to the members when he died ; and it was only two or three days before that sad event occurred that he wrote to his friend and successor as vice-president of the society : " I think the last volume of *Byrom* much the best, and I am thankful to have lived to see the completion of it." It may be added here that nearly all the illustrative notes and annotations of these delightful volumes were written by Canon Raines and Mr. Crossley, but Dr. Parkinson gave the volumes the sanction of his name and influence. He also wrote the introduction. As a proof of his munificence it may be named that, in addition to large sums publicly subscribed for the same purpose, he offered in the year 1847 a donation of £1,000 towards a fund for building churches in Manchester, but on the condition that the same should be proceeded with immediately, and that Richard Birley, Esq. (since distinguished by his great liberality and munificence towards the Church), should subscribe a similar sum. The terms of the offer were not, at the moment, accepted. In 1849 he almost rebuilt the vicarage house of St. Bees, which had been erected by Dr. Ainger about the year 1820. About the same time he endeavoured to obtain from the Government a Charter of Incorporation for St. Bees' College, with power to confer degrees in theology, but Sir George Grey objected on the ground that the learned Principal refused to consent that the College should be placed under the management of a council partly clerical and partly lay. The Bishop of Manchester seconded Sir George Grey's

<sup>1</sup> In 1847 Canon Parkinson was elected a Fellow of the Society of Antiquaries, a fact made known by him to Mr. W. Fleming, the first honorary secretary of the Chetham Society, in the following genial letter addressed from St. Bees, December 30, 1847 : " When you next print a list of the Chetham Council, will you be good enough to add the magic letters F.S.A. to my name. I have indulged in this somewhat expensive luxury for the sake of our Society, and as giving somewhat of a recondite and learned look to the humble name of the vice-president."

view of the subject, and nothing was done. Had Canon Parkinson's scheme been carried out, it was his intention to have built a new College at his own expense, estimated at upwards of £5,000—a noble proposal for a man of very moderate means, but one which was not regarded by the Whig Government.

In 1851, after the Queen's visit to Manchester, Dr. Parkinson publicly proposed, in order that Her Majesty's visit might be "commemorated by something more permanent than the passing display of the hour—something which should contribute to the glory of God and the welfare of man," that the fine Collegiate Church should be converted into a still more noble Cathedral. He calculated that £50,000 would be required for the purpose, and he volunteered to give £1,000 if the remainder could be raised within a year. He had already prepared designs and working drawings, and a layman (Mr. Harter of Broughton Hall ?) offered £1,000, but the proposal fell through. (*Eccles. Gaz.*, p. 109, November, 1851.)

In July, 1855, he partly rebuilt the old conventional Abbey Church of St. Bees, the transepts, one of the College lecture rooms, &c., being pulled down and added to the Church at a cost to him of more than £1,000, Mr. Butterfield of London, who was employed to rebuild Balliol College, Oxford, being the architect. Dr. Parkinson facetiously observed, when speaking of what had been done: "And now I think if Lord John Russell were to see our St. Bees' Church he would think it a Cathedral for a new see, of which he would make Dr. Cumming (the Presbyterian minister) the first Bishop!"

This church was re-opened with great rejoicings, after these extensive alterations and additions, on the 5th February, 1856, when a sermon was preached on the occasion from Gen. xxviii. 16-22 by the Rev. Dr. Jackson, Archdeacon of Carlisle. It was observed that about the time Dr. Parkinson proposed the health of "the Bishop they were about to lose, and the health of the Bishop they were about to gain"—alluding to the severance of the Deanery of Whitehaven from the Diocese of Chester, and its

union to that of Carlisle—the Bishop of Carlisle (Dr. Percy), without any previous illness, died suddenly at Rose Castle, so that the lost Bishop was not Chester but Carlisle.

Dr. Parkinson was exceedingly popular in Manchester until he accepted the Principalship of St. Bees, in September, 1846, on the death of the Rev. R. P. Buddicom, B.D., F.S.A. The appointment was popular in high quarters, as the Archbishop of York and the Bishop of Carlisle, who had refused to ordain candidates for holy orders prepared by Mr. Buddicom, withdrew their ban from St. Bees on Canon Parkinson's accepting the office. In Manchester the Bishop, some of the higher clergy of the diocese, and many of the laity, were bitter in their condemnation of the step which he felt it to be his duty to take. Nor did this unkind feeling towards him ever subside. It might in some quarters be softened, but it still existed, and no man felt the loss of old friends more acutely than he did, or the cold greetings of those whom he still regarded as such. He was regarded as a pluralist and a clerical millionaire, although holding the headship of a College, and a canonry involving residence for three months during the year, constituted the *gravamen* of the charge brought against him. Hard thoughts and words on the subject fell from one who was afterwards Archdeacon, Canon Residentiary (although never in residence), and Rector of Middleton (now Bishop of Chichester), which almost terminated a long friendship between two able men. Mr. Durnford, writing to me on the 15th February, 1858, observed : "If Dr. Parkinson had never left Manchester for St. Bees—and great as was his usefulness at St. Bees, many of his friends wished that he had never left his post in the Chapter—he would have had a public funeral. All that was afterwards sinister about the Collegiate Church, the new Rectory Bill, the reduction of income, etc., was attributed to his absence, for he had real weight, *pietate gravis ac meritis*. He knew mankind, and specially Lancashire mankind, and the weight removed, the engine rolled on madly."<sup>1</sup>

<sup>1</sup> His colleague at Saint Bees College, Canon Woodhouse, wrote that he was

There can be no question that he was the most popular clergyman in Manchester of the moderate High Church School, not merely as an attractive preacher (although his voice was somewhat hard and unmusical), but as an adviser and leader of the local clergy, for which his consistent character, calm judgment, and well-tempered zeal eminently fitted him. He had an intimate knowledge of the wants of the Church and the times, and his cordial affability of manner was united with a benevolent disposition, a fine temper, a vigorous mind, and ready wit. He

one of those original thinkers whose degree at Cambridge did not foreshadow the fame which was to attach to his professional and public life. His appointment to be theological lecturer in St. Bees College seems to have led him to cultivate for himself the science of theology, for the advancement of which the University of Cambridge then afforded poor advantages. As a Principal of St. Bees College, he was just and liberal in his treatment to all the pupils, knowing the diversities of thought in those who came there to prepare for holy orders from many previous occupations, often, too, of an age of advanced personal experience. He took charge of only one course of lectures, the same from term to term—the Thirty-nine Articles of Religion. In that course he was, in the opinion of all his pupils, faithful to the text, as a reasonable standard of doctrine. His plan seems to have been to require from his pupils the mastery of the wording of the Articles themselves, both in the Latin and English, and also of the particular text-book appointed on the subject. He made it his special business to bring out the nature of the controversies, Roman Catholic, Puritan, and sceptical, which are more or less touched by the Articles. He preferred to be asked questions by any member of his class to offering direct comments of his own. Such questions never failed to elicit from him a large amount of material for future thoughts. In theology, as in general literature, he rather revelled in the enumeration of broad principles than in evolving minute criticism. He held the English Church to be as near an approach to the ideal of a Church based on Holy Scripture and on continuous tradition as even he could look for, and was never heard to question her creeds, her constitution, or her ritual, as then ordinarily interpreted, rather taking the Cathedrals as guides therein. He seemed ever to regard it as his duty and his joy to accept and propagate the Church, as he then found her, unimpaired. His love for her has continued, it is believed, in the five hundred pupils or more who passed through the College of St. Bees during his presidency, all of whom, with rare exceptions, were ultimately ordained to serve in the parishes of England and her colonies. His successor in the Principalship, Canon E. H. Knowles, said he showed a fine knowledge of the Old Testament, and he spoke of the patriarchs, the kings, the law, and the prophets, better and more clearly than any man I had ever heard; and on one occasion said: "If you give attention to the Old Testament, you will understand the New." (Introduction to *Old Church Clock*, by Mr. J. Evans, pp. xlii. to xlv.)

possessed, in a singular manner, the hearing ear and the seeing eye, nothing escaped his notice ; and his nice discrimination of character, just appreciation of merit, and acknowledged liberality of heart, and hand, and mind, were fully estimated by a very large circle. In the great and unhappy controversies which agitated the Church during the last twenty years of his life, he took a lively interest, and adopted a firm but judicious line of action. He was not a strong partisan, and his views were commonly considered to be *via media*. Hooker and Sanderson were his special favourites amongst the theologians, but the Prayer Book was his guide as the best commentary on the Bible.

On the 1st March, 1857, he was suddenly seized with an attack of paralysis while in the Cathedral pulpit. He had not proceeded many minutes with his sermon before it became evident to those of the congregation near him that he was suffering from severe indisposition. This increased, until his voice became feeble and indistinct, his utterance thick and imperfect, and his sight also affected. Still he endeavoured to deliver his sermon, until the struggle to continue became intensely painful to witness. At length the apparitor took up to the pulpit a glass of water, which the Canon just put to his lips, but seemed unable to swallow. He still persevered in an attempt to proceed with his sermon, but the failure of sight and voice appeared to increase, and the position of the preacher became most painful to the congregation. At last the Doctor abruptly closed his discourse, with difficulty pronounced the benediction, and immediately left the pulpit, the Rev. H. H. Westmore, Minor Canon, coming forward to his assistance and giving him his support to the Chapter House. Thither the Dean and the other clergy of the Cathedral proceeded, and Mr. John Boutflower, surgeon, a member of the congregation, was immediately in attendance there. Dr. Parkinson, at the Dean's request, was afterwards conveyed to the Deanery, Crescent, Salford, accompanied by Mr. Boutflower, and upon arrival at the Deanery Dr. Eason Wilkinson (a personal friend of Canon Parkinson) was immediately sent

for. The medical gentlemen pronounced the attack to be paralytic, but the remedies exhibited afforded considerable relief. He was in his usual state of good health when he entered the pulpit, and never before suffered from any thing of a paralytic nature.

In a few weeks he was enabled to be removed to St. Bees, and in the course of the summer visited London for medical advice, and was so far recovered as to return to Manchester; but it was obvious that his constitution had received a shock from which it was not likely permanently to recover. His friends were very wishful that a full-length portrait of him should be painted, at the expense of his pupils, for presentation to the College of St. Bees, and he who writes this notice was entrusted with the management of it. The portrait was painted at St. Bees by Charles Mercier, Esq., of Manchester, in the autumn of 1857, and was considered to be, under the circumstances, an admirable likeness. The expression is somewhat pensive, "sicklied over with the pale cast of thought," and the figure and features more attenuated than before his illness, but his friends generally were satisfied with the picture, although it lacked the grace and vivacity of the living form. It now hangs in the College of St. Bees. Its cost was about £180. Writing to me from Malvern, September 24, 1857, Canon Parkinson said: "Like our old friend, Mr. Hay, I may have already outlived my portrait. I have set my heart on its being engraved. I consider it the soul of the matter, and I have no wish that it should be better than yours; and, if nothing else can be done, I will bargain with Mr. Agnew to do it for me, as he did Dr. Ainger's."

The portrait was engraved at Dr. Parkinson's expense in Edinburgh.

He returned to St. Bees and was supposed to be gaining strength, and wrote encouragingly to his friends, Mr. Crossley and another, from time to time; but his faltering step and feeble frame too plainly indicated that the foundations had been undermined, and the fabric too seriously shattered to admit of

restoration. On Thursday morning, the 28th January, 1858, Dr. Parkinson was suddenly seized at the breakfast table with a second attack of paralysis, and, without recovering consciousness, he died in the evening of the same day.

A brief telegram announced the painful fact to the Dean, and at midnight the great bell of the Cathedral announced at intervals of a minute that a dignitary of the Church had passed away, and universal was the sorrow in Manchester when it was found to be the Rev. Canon Parkinson. The *Courier* newspaper spoke of him as "associated with very many measures of social advancement and utility amongst us," and added, "that the feeling of discontent at his becoming the head of St. Bees College arose because the people of Manchester so highly valued him that they wished to keep him all to themselves. They have lost another of their worthies, and one of their greatest ornaments and benefactors."

The *Guardian* newspaper said: "The College of St. Bees, under the Doctor's governance, attained a celebrity which it never previously possessed. The students under his rule are recognised as well educated men, carefully trained for the functions of the Christian ministry, and not a few of them may be said to have distinguished themselves in their respective positions. From its origin Dr. Parkinson was a member of the Chetham Society and upon its Council, and for many years has been its vice-president. He edited six volumes of its books, all of great personal interest, and biographical in character. He was an accomplished scholar, well read in general literature, sensible and practical in business, of large experience both in men and books, conversant with the affairs of life, and possessing a calm clear judgment which well fitted him for fulfilling the duties of an umpire with justice and impartiality. In politics he inclined to Liberal views. In Church matters he could not be classed with either High or Low Church, ever regarding truth, in doctrine and discipline, as midway between the two. He was free from narrow bigotry as to those beyond the pale of the

Church, yet equally removed from latitudinarianism. In general society he was ever courteous and kindly, with a pleasant *bon-hommie*, and cordial smile, a ready but quiet humour, and a social and genial disposition, which greatly endeared him to a large circle of intimate friends."

The *Rochdale Pilot* newspaper said of him that "he was a man of many high qualities and estimable faculties, and has left behind him a name which will not soon die. His genial manners, his copious fund of anecdote, his great talent for lively conversation, his social habits, his cheerful disposition and happy temper, all procured him friends, and once procured he never lost them. The Church has lost a learned and distinguished son, and literature one of its brightest ornaments."

But the pen of an old and valued friend—and who but the learned President of the Chetham Society, could have delineated so faithfully his character and attainments—has recorded of Canon Parkinson that there was in him "a rare union of soundness of judgment, serenity of temper, and kindness of feeling. His knowledge of the world and of mankind was larger than is generally possessed by those of his order; and while it had not rendered him secular, had added much to the practical character of the scholar and the divine, and certainly made him a striking contrast to those members of his profession who come to instruct and reform mankind with as little acquaintance with the world into which they have entered, or the species to which they belong, as if they had been sent as missionaries from another planet. In theology he adhered to the good old *via media et tuta* of the Church of England, and cautious and calm amidst the warmth and zealotry of the two great ecclesiastical parties, was pre-eminently fitted for such an office as that of presiding over a clerical educational institution, and would have proved an ornament to the Episcopal Bench had a judicious exercise of the patronage of the Crown, which of late years has tended too much in one direction, allowed of his being placed there. His intellectual powers were undoubtedly of a very high order, and it

may be questioned whether his published works, excellent and various as they are, fully represent what he was capable of performing. Perhaps he was more remarkable for original ability and keen mother wit than acquired learning, though his knowledge was very extensive in the departments of theology and literature, and was always producible and available at command. As a clear, lucid, and impressive preacher, and as an able and effective public speaker, he had few equals in his own profession. His works show how thoroughly he had possessed himself of the graces and proprieties of a genuine English style, and amongst them his *Old Church Clock*, thrown off with great facility, and which first appeared in a little periodical called the *Christian Magazine*, will perhaps do more for the continuance of his fame as an author than some of his more elaborate compositions. Of all the talents, accomplishments, and qualities which enable an individual to delight others in conversation, and which make up the ideal of a charming companion, he was a consummate master. Who, indeed, that had been much in his company could ever forget him? Recalling, as I do, the happy and delightful hours which I have spent in his society during an intimate friendship of more than twenty years, I cannot but feel that death has left a chair vacant in the social circle which no one can pretend to fill, and which can only again be tenanted when the great restorer, memory, calls up that well-known face with all its radiant cheerfulness and kindly and sparkling intelligence."

"Non tolus raptus licet, optime Præses  
Eriperis: redit os placidum, moresque benigni  
Et venit ante oculus et pectore vivit imago."

He is favourably mentioned by Mr. Crossley as a poet in the introduction to Potts's *Discoverie of Witchcraft*, p. 29.

Mr. Crossley accompanied him to Cambridge in 1852, and was present when the degree of Doctor of Divinity was conferred upon him. The public orator caught the salient points of his character, and expressed himself in most felicitous Latin. The friendship of Dr. Parkinson and Mr. Crossley was most sincere

and unaffected, and the latter long and deeply mourned the loss of his friend.

Dr. Parkinson was buried in a brick grave in the Churchyard of St. Bees, on Wednesday, February 3, with every mark of respect on the part of the clergy, students, and parishioners. The day was cold, rainy, and miserable, and, as some felt, expressive of the gloom which generally prevailed in the minds of the vast concourse of spectators assembled [as was pathetically conveyed by the late Mr. Charles Simms in the following lines :]

The day is dark and cold with mist and rain ;  
The winds are sobbing round thy tower, St. Bees ;  
With grief-like murmurs bend the leafless trees ;  
And from the troubled and unresting main  
There comes a voice again and yet again  
Like human sorrow ; while the conscious vale  
Throbs with the death-song of the bell, whose tale  
Makes the wide air an all-surrounding pain.  
True friend, guide, counsellor, oh! fare thee well!  
The unbidden tears will spring, the heart will swell  
That we shall see thy face on earth no more ;  
Yet may we not repine ; Life's trial past,  
The good and faithful servant rests at last,  
His task well done, on God's eternal shore.

At the time of his death he was Canon of Manchester, Incumbent of St. Bees, and Principal of the College there. He was Rural Dean of one of the districts of Manchester, in the Commission of the Peace for the county of Cumberland, a Fellow of the Society of Antiquaries, etc., etc.

His funeral sermon was preached at Manchester on Sunday, 7th February, by the Dean, from Eccles. vii. 2, in which he very ably vindicated Dr. Parkinson for accepting St. Bees in addition to his canonry. The sermon appeared in print, published by request.

Dr. Parkinson married, in 1831, Catharine, daughter of Thomas Hartley of Gillfoot, near Whitehaven, Esq., and had issue :

1.—Catherine, born November 25, 1833, and baptised at Manchester Collegiate Church, December 17. She married, November 24, 1870, at St. George's, Hanover Square, London (by Rev. Dr. Ainger of St. Bees), George Brown Turner, Esq., M.D.

2.—Richard Hartley Parkinson, baptised July 19, 1837. He matriculated at St. John's College, Cambridge, and died of consumption in 1858.

3.—Wilfred Parkinson, baptised at the Collegiate Church, February 21, 1839. He died in London, unmarried, July, 1868.

4.—Eliza Margaret, baptised at the Collegiate Church, Sept. 9, 1841.<sup>1</sup>

Dr. Parkinson published the following works :

1.—*Sermons on Points of Doctrine and Rules of Duty.* By the Rev. R. Parkinson, M.A., of St. John's College, Cambridge, and Curate of St. Michaels-on-Wyre. Rivingtons, London, 1825. 8vo. 10s. 6d.

2.—*The Ascent of Elijah.* A Poem which obtained the first Seatonian Prize in the University of Cambridge for the year 1830. 1s. 6d.

<sup>1</sup> There are two memorials of Canon Parkinson in St. Bees Church. The triplet of windows in the south transept of the Priory Church with figures of Samuel, Elisha, Huldah, and other saints connected with the ancient "schools of the prophets," and below the following inscription :

RIC. PARKINSON, S.T.P., PAROCH. MIN. COLL. PRÆS. ; OB. A.D. M.DCCC.LVIIJ.

At the grave stands a large slab of freestone, covered with interlaced eleventh and twelfth century tracery, inscribed :

IN CHRIST.

RICHARD PARKINSON, D.D., CANON OF MANCHESTER FOR XIJ YEARS,  
INCUMBENT OF THIS PARISH, AND PRINCIPAL OF THE COLLEGE,  
DIED JAN. XXVIII., M.DCCC.LVIIJ., AGED LX. YEARS.

RICHARD HARTLEY PARKINSON, HIS SON, DIED SEPTEMBER  
XXIV., M.DCCC.LVIII., AGED XXI. YEARS.

CATHERINE, WIFE OF RICHARD PARKINSON, DIED  
MAY XXX., M.DCCC.LX., AGED LVIII. YEARS.

3.—*Poems, Sacred and Miscellaneous*, dated St. Bees, October 16, 1832. Whitehaven, 1832. 12mo.

Another Edition, with an *Appendix* by Richard Parkinson, DD., Canon of Manchester. Manchester, Sowler, 1845. 12mo. 4s.

4.—*The Duty of Liturgical Preaching stated and enforced*. A visitation sermon preached in the Collegiate Church of Manchester, 1832. 8vo.

5.—*A Manual of Morning and Evening Prayer throughout the Week for young persons between the ages of Infancy and Manhood*. 12mo. 1s. 6d.

6.—*The Church of England a Bulwark between Superstition and Schism*. Two sermons preached in the Collegiate Church of Christ in Manchester, on Sunday, 4th October, 1835, being the third centenary of the Reformation. By the Rev. R. Parkinson, M.A., Fellow of the College. 2nd edition. 8vo.

7.—*The Moderation of the Church of England*. A sermon preached in the Collegiate Church of Manchester. 4th edition. 8vo.

8.—*Rationalism and Revelation, or the Testimony of Moral Philosophy, the System of Nature, and the Constitution of Man to the Truth of the Doctrines of Scripture*. In eight discourses preached before the University of Cambridge in the year 1837. With a Memoir of the Founder of the Lecture, the Rev. John Hulse. 8vo.

9.—*The Constitution of the Visible Church of Christ considered, under the Heads of Authority and Inspiration of the Scriptures; Creeds (Tradition); Articles of Religion; Heresy and Schism; State Alliance; Preaching, and National Education*. In eight discourses, preached before the University of Cambridge in the year 1838, at the Lecture founded by the Rev. John Hulse, by the Rev. Richard Parkinson. 8vo.

10.—*The Religious Origin and Sanctions of Human Law*. A sermon preached in the Cathedral Church of Carlisle, at the assize held in 1839, by Richard Parkinson, Canon of Manchester,

and Chaplain to Thomas Hartley, Esq., the High Sheriff (his brother-in-law). Published by request.

11.—*Christian Moderation and the Reasons for it.* A sermon preached in the Parish Church of Rochdale on the Sunday after the funeral of the Rev. W. R. Hay, M.A., Vicar of Rochdale, by the Rev. R. Parkinson, 1839. 8vo. 1s.

12.—*The Church of England and Five of her Societies.* A sermon preached in St. John's Church, Cheltenham, by the Rev. R. Parkinson.

13.—*On the Christian Duties of Parent and Child towards each other, and their common Father in Heaven.* A sermon by the Rev. R. Parkinson.

14.—*Marriage a Religious Bond: A Sermon for the Times.* 4th edition. 8vo.

15.—*The True Equality of Mankind.* An Assize Sermon preached in St. George's Chapel, Liverpool, in 1843, by R. Parkinson, Chaplain to the High Sheriff (William Garnett of Quernmore Park, Esq.). Published at the request of the judges and gentlemen of the grand jury. 8vo. 1s.

16.—*God Wiser than Men.* A sermon preached in the Collegiate Church of Manchester.

17.—*On the Present Condition of the Labouring Poor of Manchester, with Hints for Improving it.* 4th edition. 1841. 8vo.

18.—*The Old Church Clock.* By R. Parkinson, D.D., F.S.A., Principal of St. Bees College and Canon of Manchester. 1852. 4th edition. 12mo. First edition, March 25, 1843.

19.—*The Life of Adam Martindale, with Notes and Introduction.* 1844-5. 4to.

20.—*The Autobiography of Henry Newcome, M.A.* Two vols. 1851-2.

21.—*The Private Journal and Literary Remains of John Byrom, M.A.* Four vols. 1853-58. With Notes and Introduction. The notes by Canon Raines and Mr. Crossley.<sup>1</sup>

<sup>1</sup> In Mr. Crossley's copy, now preserved in the Manchester Free Library, the authors of the various notes are identified.

22.—*A Sermon* : in the volume containing Discourses by thirty-nine living Divines of the Church of England. Text, 2nd John, vii. 10, 11. 1840. 8vo. On Man's Responsibility for Belief as well as Practice.

It is a very seasonable caution to the misguided followers of Robert Owen, and not without its use to those who had adopted a mischievous opinion of Lord Brougham on the same subject.

23.—All the leading Articles and Reviews in the *Preston Sentinel*, 1821.

Pasquin's character of Bishop Blaize. By R. P. (not published), June, 1854.

“A Lord without land, and a Priest without grace ;  
Who ne'er prayed to heav'n but to give him a place ;  
Who sneaks to his betters and bullies his slaves ;  
Who thinks (for he feels it) that all men are knaves ;  
Who prefers the Town Hall to a Christian Church ;  
Whose throne is the platform, his crozier a Birch ;  
With the tongue of a magpie, the ears of an ass,  
A hide of ‘chew'd leather,’ a vizor of brass ;—  
This Lord of Miss-Rule frisks in holy array,  
To scare from the Church all good Christians away.”

On the Bishop of Manchester's proceeding towards Dr. Molesworth at the consecration of St. Alban's Church, Rochdale, February 2, 1856 :

“When Balaam came to curse God's chosen race,  
He paus'd—and pour'd a blessing in its place ;  
But Bishop Balaam this wise law revers'd ;  
He bless'd the *building*, but the *Priest* he curs'd !”

On reading Mr. James Heywood's speech in the House of Commons on the Sabbath Question :

“Says Heywood—‘Tis impossible this earth  
In any six days could have had its birth ;’  
But surely nought ‘impossible’ can be  
To Him, who made so great a fool as thee !”

<sup>1</sup> He was called at Saint Paul's School, London, by this euphemistic appellation.

*Holiday Amusements, October, 1850:*

“ Napoleon was at Cherbourg, a-hearing of the drumming ;  
The Queen was at Balmoral, a-hearing Dr. Cumming ;  
Lord Brougham in the Eden, was a-fishing in the wet,  
There came a little lawyer and scrapt off his net.”

—R. P.

MR. ROBERT COX CLIFTON, son of the Reverend Robert Clifton, was born at Gloucester, January 4th, 1810, where his father was a Minor Canon of the Cathedral, and afterwards many years British Chaplain at Bruges. His father became the Rector of St. Nicholas' in Worcester, and in that city the subject of this notice was educated under the care of his father until he removed to Oxford. He matriculated at Worcester College, and at Michaelmas, 1830, took a second class in classics and proceeded B.A. 1831, M.A. 1834, having been ordained Deacon by the Bishop of Oxford in 1833, and Priest in the following year. He was elected a Fellow of his College in 1833, and remained some time in Oxford as a tutor of Worcester College. He afterwards held a curacy in Berkshire, and on visiting some friends near Manchester came in contact with some of the Collegiate body, and in the year 1837 was appointed to the office of Clerk in Orders.

In 1842 he was instituted to the Rectory of Somerton, in the diocese of Oxford, I think, on his own nomination.

A Fellowship becoming vacant in 1843, on the death of Mr. Gatliffe, Mr. Clifton, as public opinion had generally anticipated, was elected to it by the Chapter on the 6th December, 1843. (*Chapter Register.*) He had taken an active part in the administration of the public charities and religious societies of Manchester, and was officially connected with them. As vice-chairman and deputy-treasurer of the Royal Infirmary, his services were invaluable, and the board of the institution with one heart deplored his loss. He was also a trustee of Edward Mayes' Charity, and treasurer of the Lunatic Hospital and

Asylum at Cheadle, whose interests he never ceased to study. When chosen to be honorary secretary of the Society for Promoting Christian Knowledge, in the earlier part of his residence in Manchester, there was a debt of £700 upon it, which he was chiefly instrumental in liquidating, and in placing the Society's dépôt on a favourable footing.

His remarkable clear head and logical mind, his good common sense and practical turn, rendered him an admirable man of business, and his own industry, and his desire to be always doing something useful, led him to duties which, however numerous, were never neglected. Mr. Clifton was an influential and useful member of the Chapter, and his business qualifications pointed him out for the important office of Bursar.

His knowledge and love of music led him to take a special interest in the management of the choir ; and though he would have been the first to admit that there was ample room for improvement, still the congregation of the Parish Church of Manchester were greatly indebted to him for the favourable change which has taken place in recent years in this department of the Church's services.

Canon Clifton was a plain and earnest preacher, and in this, as in other respects, devoid of affectation. As a divine he was sound, and as a parish priest laborious. He could make a speech with ease on any public or private occasion, and, if not remarkable for eloquence, it was generally with good effect. Whilst he had decided opinions of his own, he was generally considerate of those of others. Thoroughly free from narrow-mindedness, he was opposed to party spirit, and often obtained the sincere goodwill of men of different shades of opinion. It was said by the Nonconformists of Manchester, when associated with them on the great educational question of the day, that he earned their respect and esteem by his forbearance, courtesy, and liberality.

But besides those who knew and appreciated him in his public character he had a large circle of friends who felt that none around them could occupy with the same acknowledged right

the chair which he so suddenly vacated. The generous temper, the ready wit, the genial smile, were long remembered. His wise counsel, always ready when needed, was long desiderated.

His illness had not been of long duration, and he was supposed to have recovered from it, and he was anxious to return to his numerous and pressing duties at Manchester. In April, 1861, he attended the Chapter House, and took part as the second Senior Canon in the appointment to the Rectory of St. John's, Longsight. The journey from Oxfordshire and back again proved too much for him, and after his return he suffered a relapse.

Again there were signs of a permanent recovery, and again Canon Clifton suffered a relapse, from which he never rallied. He died without pain, and with the fortitude which becomes a Christian man, in his own quiet Rectory at Somerton, on Tuesday, the 30th July, 1861, at the early age of 51 years, and was buried in the place which he loved so well, and where, as at other places where he was known, he was so much beloved. (*Guardian* newspaper.)

It was said in the *Manchester Courier* that he was an excellent scholar, an admirable man of business, a sound divine, an able guide upon all occasions of difficulty, public or private, amiable as well as wise, discreet as well as earnest, so that, perhaps, no one could be found whose death would be more sincerely lamented, or whose position it would be more difficult to fill. He had spent twenty-three years in Manchester, where he was almost constantly occupied in works of benevolence and usefulness. The esteem in which he was held by all classes bears testimony to the excellencies of his character, and proves the extent of the popular regret at his loss.

He was a trustee of Owens College, which, at the time of his appointment, was regarded with some suspicion by his reverend brethren, and by no small section of the influential laity of Manchester, owing to the broad, and it was thought, irreligious system likely to be taught.

He is mentioned by name in an Order of Council dated 18th August, 1852, as a Canon who, having been elected after the Act 3 and 4 Vict., which limited the incomes of the then existing Canons to £1,000 a year, was only entitled to a fixed income of £600 per annum. There was probably some error in the announcement, as he continued to receive the £1,000 a year.

Canon Clifton married Charlotte Hornsby, daughter of [Percival Walsh, Esq.] She married, secondly, on the 2nd July, 1864, the Rev. Robert Palk Carew, M.A., Vicar of Rattery near Totnes, youngest son of Sir Henry Carew of Haccombe, county Devon, Bart.

Canon Clifton had issue :<sup>1</sup>

1.—Percival R. Clifton, Lincoln College, Oxon, B.A. 1857, M.A. 1859, Crewe Exhibitioner in Holy Orders, Assistant Master of Sherborne School ; died June 25, 1872.

[(1) Percival R. Clifton, of Lincoln College, Oxon, B.A. (2) Raymond George Clifton, who died in 1859. (3) Edith, married in 1879 to the Rev. Clifton-Mogg.]

Charles Rede Clifton, Merton College, Oxon, B.A. 1841, M.A. 1848. Vicar of North Aston, Woodstock, Oxon, 1848, formerly Curate of Somerton, Oxon ; was brother of Canon Clifton.

Canon Clifton published :

1.—*On the Perfection of a Future State.* A sermon on 1st Cor., xiii. 12, preached in the Collegiate Church of Manchester, on Quinquagesima Sunday, by the Rev. R. C. Clifton, M.A., Fellow. Published in a volume of sermons by thirty-nine living divines. 1840. 8vo.

2.—*Faithfulness in the Christian Ministry.* A sermon preached in the Collegiate and Parish Church of Manchester, on Monday, May 13, 1844, on the occasion of the Triennial Visitation of the Lord Bishop of Chester, by the Rev. R. C. Clifton, M.A., Canon of Manchester. Text, 1st Corinth., iv. 2. Published at the request of the Bishop and clergy, and dedicated to the Bishop. Rivingtons. 8vo.

3.—*A Reply to a Pamphlet on Popular Education*, by the Rev.

W. F. Hook, D.D., Vicar of Leeds. By the Rev. R. C. Clifton, M.A. 1846. Third edition.

4.—*The Collegiate Church of Manchester from its Foundation in 1422 to the present time.* By R. C. Clifton, M.A., Canon. 1850. 8vo. (See my copy given to me by the Bishop of Manchester, with his lordship's critical and historical remarks in *MS.*—keen, stringent, and unanswerable. The pamphlet was ably replied to by Thomas Turner, Esq., Barrister-at-law, a friend of the Bishop's.)

5.—*Thoughts on the Sixth Chapter of St. John's Gospel.* A sermon preached in the Cathedral and Parish Church of Manchester, on Sunday, the 14th November, 1852, by the Rev. R. C. Clifton, M.A., Canon, before Thomas Barnes, Esq., Mayor, and the Aldermen of Manchester. Published by request. 1852. 8vo.

6.—*A Thanksgiving Sermon* preached in the Cathedral of Manchester, on Sunday, September 30, 1855, on the victory gained by the allied armies in the East, and especially for the capture of Sebastopol. By the Rev. R. C. Clifton, M.A., Canon. Text, Psalm cxliv. 10. Printed in the *Manchester Courier*, October 6th.

7.—*A Sermon* preached at the Consecration of St. Thomas's Church, belonging to the Blind and Deaf and Dumb Asylum, Old Trafford, Manchester, on Wednesday, January 28, 1857, by the Rev. R. C. Clifton, M.A., Canon. Text, St. John, ix. 2, 3. Printed in the *Manchester Courier*, January 31st.

There is a fine portrait of Canon Clifton in the Royal Institution, Manchester, placed there in 1859. The artist has transferred to the canvas a well-remembered look, which stamps the individuality of the original beyond dispute.<sup>1</sup>

<sup>1</sup> This portrait, painted by S. Sidley, was placed in the Royal Institution for exhibition only, and not as a gift to the City Art Gallery, which at this date was non-existent.

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# The Forty-seventh Report

(8th OF THE NEW SERIES)

OF THE

## COUNCIL OF THE CHETHAM SOCIETY,

*Read at the Annual Meeting, held by permission of the Feoffees, in the Audit Room of Chetham's Hospital, on Thursday, the 1st day of May, 1890, by adjournment from the 1st of March.*

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Since the last annual meeting three volumes of the Society's publications have been issued, being the second and third for the year 1887-8 and the first for the year 1888-9. Two of these, being Vols. 17 and 18 of the New Series, are Parts III. and IV. of Canon BRIDGEMAN'S *History of the Church and Manor of Wigan*. Part III. contains the History down to the present time, and though perhaps not containing so much new matter of historical value as the first two volumes, is certainly of no less general interest, comprising as it does the lives of the philosophic and eccentric Charles Hotham and Bishops George Hall, John Wilkins, John Pearson, Thomas Cartwright, and Nicholas Stratford, successively Rectors of Wigan and Bishops of Chester. Few parishes can boast such a succession of eminent Rectors, and to our knowledge of their lives Canon Bridgeman has contributed much new matter. The Council hopes that Canon Bridgeman will complete his interesting biographical sketches by giving in a supplementary volume an accurate bibliographical account of the writings of each of these eminent persons, the existing lists of their works, especially of those of Charles Hotham and of Bishops Pearson and Wilkins, leaving much to be desired, as well on the score of accuracy as of completeness.

The Fourth Part contains much valuable and hitherto unprinted information relating to the chapelries of Upholland, Billinge, Hindley, Pemberton, Haigh-cum-Aspull, Abram, Ince-in-Makerfield, and Dalton, all in the parish of Wigan, and it terminates by an excellent Index to the whole work.

Professor TOLLER'S *Correspondence of Edward, Third Earl of Derby, during the years 24 to 31 Henry VIII.*, preserved in a Manuscript in the possession of Miss Ffarington, of Worden, forms the first volume for the year 1888-9, and is divided into three parts — the first comprising three letters relating to scandal about Anne Boleyn, which have already been printed; the second Correspondence relating to the Pilgrimage of Grace, and the third relating to the domestic affairs and estates of the Earl of Derby. It is difficult to say whether the general historical or the local interest predominates in this Correspondence, which presents us with a more complete picture of Lancashire under Henry VIII. than is to be found elsewhere, while the excellent Introductions prefixed by Professor Toller, place the reader in a position to understand and appreciate the bearing of these letters, and the facts which they relate, upon the general history of England at the time.

Upon examination of the General Index to the last eighty-three volumes of the Old Series of the Society's publications, which was announced as issued at the last Annual Meeting, it was found that it was not complete, and the volume was accordingly withdrawn. The Council hopes that a complete Index may shortly be issued to the members.

Although Mr. William Beamont, who died in June, in the 93rd year of his age, had for some years ceased to be a member of the Society, the Council cannot pass over without notice the death of one who was for many years one of the most active and valued of its body. One of the original members of the Society, he edited for it in 1849, *Warrington in 1465*; in 1853, *The Jacobite Trials at Manchester*; in 1864, *A Discourse of the War in Lancashire*; in 1869, the *Tracts written in the Controversy respecting the Legitimacy of Amicia, daughter of Hugh Cyveliok, Earl of Chester*; and in 1872, *History of Warrington Friary* (Chetham Miscellanies, vol. iv.); and the *Annals of the Lords of Warrington*. All these works are marked by great care and patient research, and some of them are among the most valuable volumes of the Society's publications. In his edition of the Amicia tracts he has brought together a large amount of evidence bearing on the matter, and has provided a most skilful and elaborate, but scarcely conclusive, argument in favour of the legitimacy of the lady. In 1849 Mr. Beamont became a member of the Council of the Chetham Society, and on the death of Canon Raines, in 1878, he was elected vice-President. In more than one of the biographical notices of Mr. Beamont, which appeared upon his death, it was stated that he held this office until the death of the late president (Mr. James Crossley). This, however, was not the case, Mr. Beamont, owing to his age and infirmities, resigned the office of vice-President, and also his membership of the Society, in 1882, prior to the commencement of the New Series of the Society's publications, greatly to the regret as well of the

President as of all his colleagues on the Council. Mr. Beamont was not merely a learned antiquary, but was a kindly and genial companion, and took the deepest interest in all matters relating to the welfare of the town of Warrington, of which he was the first Mayor.

The death of Dr. Ainsworth has deprived the Society of one who was a member from the commencement, a regular attendant at its meetings, and one who took a lively interest in its proceedings.

The first volume of the *Minutes of the Proceedings (1646-1660) of the First Presbyterian Classis in the County of Lancaster*, edited by Mr. W. A. SHAW, is now in course of printing, and may shortly be expected to appear. It will form the second volume for the year 1888-9. The work will extend to two, or possibly three volumes.

The first volume of Mr. ROPER'S *Records of the Parish Church and Vicars of Lancaster*, comprising the Chartulary or Register of the Priory of Lancaster, printed from the original in the British Museum, is now ready for the press, and will form the third volume for the year 1888-9.

A volume of *Lancashire and Cheshire Wills*, edited by Mr. J. P. EARWAKER, will, it is hoped, be issued in the course of the present year. It will be similar to the three volumes (33, 51, and 54) in the Old Series edited by the late Rev. G. J. Picope, and to Mr. Earwaker's volume (3) in the New Series, and will be found to contain many wills of much local interest and importance.

The Council are glad to announce that Dr. RENAUD has undertaken to edit Canon Raines's *Lives of the Fellows and Chaplains of the College of Manchester*, and that the Rev. Canon ATKINSON, Vicar of Bolton, has in hand a volume of *Notes on the Churches of Lancashire and Cheshire*, by the late Sir Stephen R. Glynne. These Notes were made about fifty years since, and furnish details, not elsewhere to be found, of the architectural features and condition at that date, of many Lancashire and Cheshire churches which have since been either pulled down and rebuilt or completely altered by enlargement or so-called restoration. The original manuscript is the property of the Rt. Hon. W. E. Gladstone, who has kindly entrusted it to Canon Atkinson for publication.

For the year 1889-90, and possibly for some future years, *two* volumes only will be issued, the funds of the Society for the present not admitting of the issue of a greater number.

In addition to those already mentioned, the following works are in progress :—

*The Poems of John Byrom.* Edited by Dr. WARD, Principal of Owens College.

*The Common-place Book of John Byrom, including his Journal and Letters for the year 1730-1.* Edited by Dr. WARD.

*The History of the Parish of St. Michael's-on-Wyre.* By Lieut.-Col. H. FISHWICK, F.S.A.

*The Lancashire Recusants of 1716: being a True List of the Names of those Convicted as Popish Recusants at the several Quarter Sessions within the County Palatine of Lancaster. With Genealogical and other Notes, Extracts from the Recusant Rolls during the Reign of Queen Elizabeth and her Successors, and an Appendix of Inedited Documents in the Public Record Office.* By JOSEPH GILLOW, Esq.

*Visitationes exemptae jurisdictionis Abbatis et Conventu Beatae Mariae Virginis de Whalley, A.D. 1500-1538;* with other contemporary documents relating to the same. From the originals, now preserved at Stonyhurst College, Lancashire. Edited by JOSEPH HALL, Esq., M.A.

*History of the Chappelry of Newton.* By the Rev. CANON TONGE, M.A.

Other suggested works are :

A volume of *Lancashire and Cheshire Grants of Arms*; from the Harleian and other MSS. By J. P. RYLANDS, Esq., F.S.A.

*The Ministers' Accounts of the Lancashire Chantry.* By the Rev. J. H. STANNING, M.A.

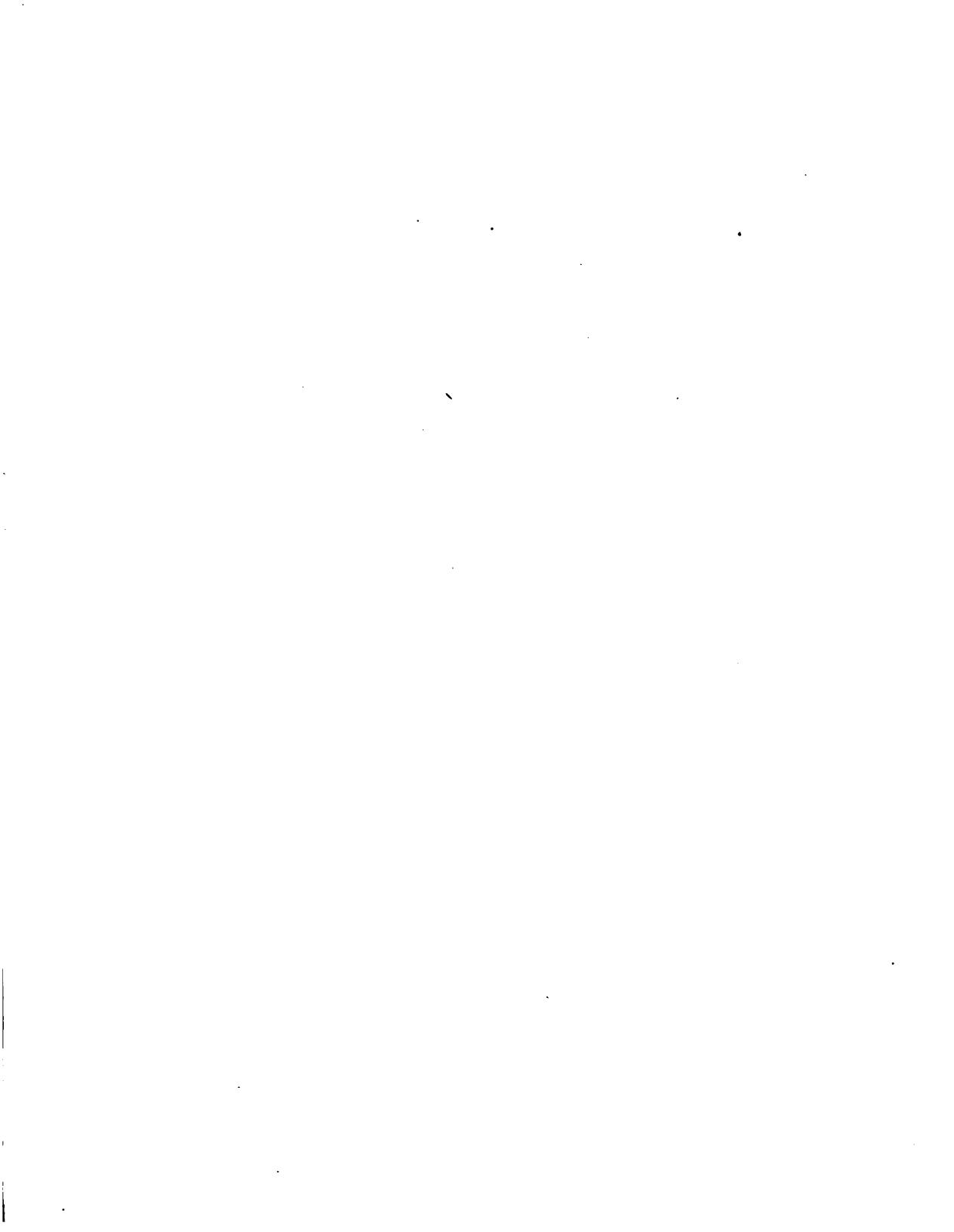
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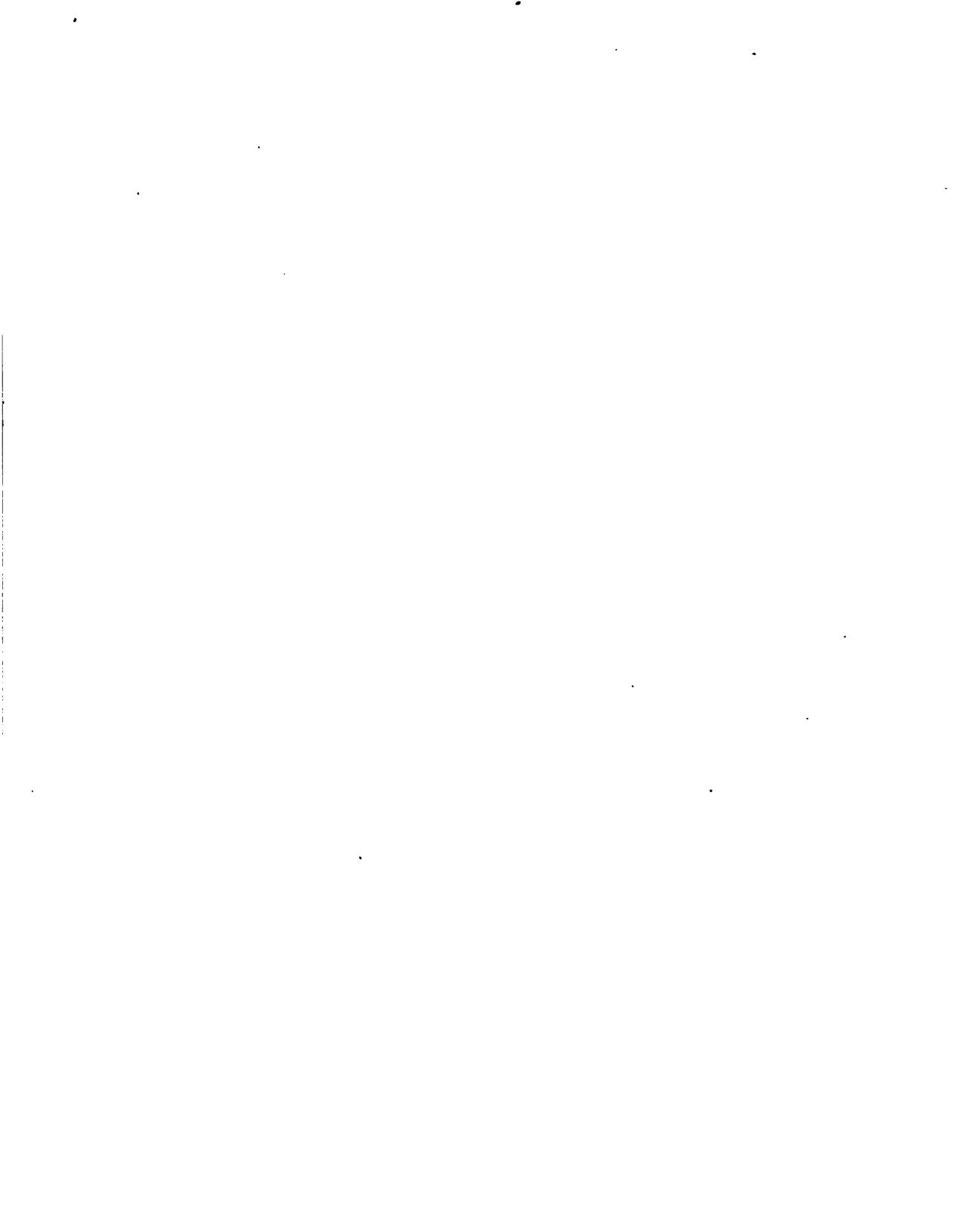
*The Chartulary of Cockersand Abbey.* By J. P. RYLANDS, Esq., F.S.A.

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